

THE
COLLECTED WORKS
OF THE LATE
MILO MAHAN, D.D.,

IN THREE VOLUMES.

EDITED, WITH A BRIEF MEMOIR,

BY

JOHN HENRY HOPKINS, S.T.D.

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enough to stagger the most vivid imagination, and is absolutely beyond the power of numbers to express.

Yet the problems given above are, after all, *only a part* of the strange coincidences revealed in the Sacred Chronology. For example, in Appendix B. I have pointed out some 14 marked instances of the association of the number 13 with prominent names and dates of Moslem history. A closer examination has since revealed at least 70 of the same kind.

And here I will make a remark upon one criticism on "Palmoni," which has appeared in a Philadelphia paper. It is said by the writer, that there is nothing in this volume which *might not be compiled* from Browne and other learned authorities on the subject. In the same spirit, the writer sneers at the slender size of this work, as compared with the ponderous and learned octavos which have preceded it in the same field.

To such criticism I answer, that (with the exception of a few paragraphs, in which my obligations to Browne are duly acknowledged) there is no compilation in this work; everything that appears in it—with the exceptions already mentioned—is an *addition* to the fruits of previous inquiry. If it had been my object to make a learned and big book, I could easily have swollen the work into several octavos. As it is, I have been content to throw upon the subject what little *new* light I was able to see that the reader who resorts to Browne's great work, will find a vast deal not touched by me, and he who turns from Browne to my little work, will find a good deal not touched by Browne. As to another and anonymous work, referred to by the same critic, which (according to his description) covers much the same ground as Browne's, I had not heard of it until quite recently, and have not been able even yet to get a copy of it. Should it prove to have anticipated any of the conclusions arrived at in this volume, the fact will be an additional and strong confirmation of the correctness of those conclusions. For, in questions of this kind, there can be no better warrant for truth, than the agreement of different minds, working independently, on the same subject.

THE END.

MYSTIC NUMBERS:

A KEY

TO CHRONOLOGY;

A LAW

OF THE DIVINE ECONOMY;

A TEST

OF INSPIRATION.

A THOROUGH INQUIRY

BY

M. MAHAN, D.D.,

AUTHOR OF

"PALMONI; OR THE NUMERALS OF SCRIPTURE,"
A PROOF OF INSPIRATION."

EDITOR'S PREFACE.

WHEN Dr. Mahan published his *Palmoni*, he was perfectly conscious of the unfinished character of his researches: but he was anxious, if possible, to loose the hold which the subject had gained over him, and withdraw his attention once more to his usual line of thought and duty. In many cases, printing what one has already accomplished, is followed by a season of rest for the mind: but in this case the expectation was disappointed. His wonderful discovery—for it deserves no less a name—of the system of *Mythic Numbers* that pervades the whole text of Scripture, had seized upon him, body, mind, and soul, and would not let him go. From that time onward to the end of his life, it was the master of all his leisure, overflowing so constantly in his conversations with his friends, that some of them became uneasy lest his mind should lose its balance. Little did they understand either the strength of that mind, or the way in which God deals with a man when giving him a special work to do. Without altering one iota of his individuality, the Great Idea seemed to take possession of the internal Citadel of Life; and though never crowding out or displacing a single duty, yet absorbed all the rest of energy and thought for Itself. And every power and faculty of mind and soul grew rapidly stronger by the new and constant and intense exercise thus relentlessly thrust upon them. At first, pen or pencil was needed for numerical analyses; and hundreds of pages of such figures he has left behind him,—now intelligible to no other eye. But at length he became so wonderfully expert, that, incredible as it may seem, he could not only tell, by mere reading of the Hebrew or Greek Text with his eye, the numerical value of each word, as quickly as he could pronounce it, but he could at the same time, and by the same process of mere reading, analyze the

words or passages into their component factors. As his powers were perfected, his insight increased: so that at each review of any part of Holy Writ, he was sure to find beauties and gleams of light which had escaped him at first. In April, 1866, in a hasty note to me, he said:—"Since seeing you, I have fallen upon the richest placers, and have been picking out nuggets every day. Among other things, the first Chapter of Genesis proves a perfect mine, shedding light upon all the numbers..... In renewing my labors, I find that I have missed the most striking things..... The gleanings are more abundant than the vintage. I am going over the whole very carefully, and it will take time..... If you could come on, I would show you things which quite eclipse my earlier discoveries." This was written more than three years after his wrestling with the great idea began, and the freshness and power of its dominion over him were increasing rather than diminishing: He re-wrote nearly every part of "Mystic Numbers," over and over again. Among his manuscripts are found second, third, and even fourth handlings of the same topic. At first the new drafts were marked mainly by enlarging and enriching. The last, however, are marked more by omissions and condensations, crowned by the latest discoveries of all, which flash with a brighter light than any that went before. I have little doubt that the whole of what I have put in the *Appendix* was deliberately rejected by him from the volume which he contemplated printing. I found that he had arranged, in distinct *fasciculi*, all that is included in the forty-four chapters of the work itself, numbering them in the order here given. The chapters he did not number, but indicated them unmistakably; so that it was easy to complete that part of my task. As he was not permitted to give his own last touches to this great work, I have thought it due to him, and still more to the subject itself, to add in the *Appendix* many interesting analyses, which would otherwise have been lost. And it seemed well worth while even to *duplicate* some parts of the main work, by showing, in the *Appendix*, the earlier draft

of the same, so that other students in this boundless field may the more clearly perceive his modes of working.

From the nature of the subject—the lines of the various chief numerals perpetually crossing one another in the warp and woof of the Hebrew and Greek Text—there will be found much repetition in all parts of this treatise; but not more than will prove useful in producing definite impressions on the minds of readers to whom the whole subject is strange and outside their usual trains of thought.

One very important part of the work I found to be in a condition which bade defiance to printers and types. This is, the *Chronological Table*, which, in the wide sweep of his researches had spread under his hand into *nine* separate leaves of his Notebook, each with its appropriate heading. The column of years of the world (A. M.) is flanked on both sides by other figures, often clusters of them crammed so closely together as to be hardly legible. Those to the *left* of the A. M. column, are the *periods* of years which *terminate* with the A. M. date on the same line: and those on the *right* of the A. M. column are the *periods* of years which *begin* with the A. M. date on the same line. I have numbered these Tables, in the order in which I found them in the Notebook. In No. V., alongside the A. M. column is added a B. V. E. column (*Before Vulgar Era*), which is of constant convenience in chronological calculations. The perfection of modern methods enables me to reproduce these nine Tables in *fac-simile*, by means of photography. This adds to them many personal touches of the author, which would be lost in type; and if something of the stains and wear of the six years' work and the innumerable handlings those pages have undergone, be transmitted too faithfully through the photograph, it will only endear those tables the more to the heart of the sympathetic student. There are many marks there which I cannot understand or explain; but some kindred mind, going over the same track of research, may easily find a key to the hieroglyphics. It will be noticed that the lateral groups of figures are not arranged in any regular or systematic order, as they

probably would have been, had the Author himself transcribed them for the printer. They are simply set down in the order in which he first noticed them, in his researches.

As the daily companion of Dr. Mahan for the twelve best years of our lives, his colleague in many literary labors, the sharer of his house and his table, I was intimately familiar with the whole development of this wonderful work on the *Mystic Numbers* of Scripture, from the first conception of the idea; and that which, in my hasty and shallow way, was only a passing suggestion, was more than once taken up by him, with masterly insight and patient toil, and was shown to lead to mines of new and brilliant discoveries. Not a page of the unfinished treatise can I look at that does not bring back to me his manner, his eye, his voice,—every charm that made his society so dear. But all this cannot prejudice me as to the value of any particular work of his. My Father, the late Bishop of Vermont, often said, that this discovery of Dr. Mahan's was *the greatest that ever had been made* of internal proof of the Divine Origin of the very text of the Hebrew and Greek Scriptures. If it were possible for me to frame stronger language than this, I would gladly do so, in order to *starle* men's minds into paying to this wonderful volume the attention which it deserves. In its pages, Mathematics the most exact, History the most extensive, Criticism the most keen, Wit the most brilliant, Learning the most profound, Theology the most Catholic and Orthodox, Sympathy the most tender and genial, Poetry and Imagination the most exquisite, Genius the most subtle and daring, are all woven together into perfect unity, for the unanswerable demonstration that the Holy Scriptures are in very deed "THE WORD OF GOD."

J. H. H. Jr.

AUTHOR'S PREFACE.

THIS work is called *A Thorough Inquiry*, to distinguish it from my former *Free Inquiry*,—an effort in the same direction which did not profess, however, to have gone beyond the threshold of the subject.

The present attempt borrows nothing from its predecessor, but is an entirely new and independent work. It reveals a law of numbers in the statistics of human progress and in the Text of Holy Scripture, far deeper than anything I had dreamed of when I wrote before, and of incalculable importance in the argument for a special Providence and Divine Inspiration. The many marvellous facts bearing on this subject I have given in order, classifying them as clearly as possible, divesting them of all intricacies and technicalities, and affording every facility for testing their reality. They are so arranged as to form, not a demonstration merely, but rather a series of demonstrations, each sufficient in itself, of the principle of MYSTIC NUMBERS.

As the subject is one of great interest to the mass of intelligent readers, and capable of easy proof, I have allowed myself the liberty of more frequent repetitions of facts which come up in different connections, and of more minute explanations, than would be necessary if I wrote for scientific men only. For the same reason, I have introduced but little of the Hebrew or Greek Text of Scripture. The learned reader who desires to see with his own eyes will of course go at once to good originals, rather than run the risk of being misled by a faulty quotation.

I can hardly hope to escape censure for the numerous "novelties" contained in this book. But "new things" which confirm the "old" cannot fairly be called *novel*: and I am confident that the *discoveries* made in this *Inquiry* are all of a character to strengthen, not to weaken, old fashioned steadfastness in the Faith once delivered to the Saints, and reverence for the Scriptures as the WORD OF GOD.

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INTRODUCTION: PART I.

General Account of this Work.

IN a brief Essay, entitled *Palmoni, or the Numerals of Scripture a Proof of Inspiration*, published in 1863, I called attention to the *symmetrical* character of the numbers of Holy Writ, citing examples not noticed by previous inquirers, and showing, what hitherto had hardly been attempted, that the prominence of sevens, twelves, forties, and the like, is the outcropping of a grand scheme which pervades the Word of God, and possibly all human history. It was shown, furthermore, that the mystical arithmetic of the early Christian Fathers is a key to the system, and is capable of rigid proof.

Having come to this conclusion from an examination of the Hebrew chronology in its salient points, I was inclined to let the matter rest, the labor of an exact and thorough investigation being extremely formidable. But the subject proved to be one which would not rest. A law of sacred numbers being found to hold good to so large an extent, a necessity was laid upon me to inquire whether it would hold any further; and if so, how far, and with what exceptions or limitations.

And the call was felt to be the more imperative, when I found that others, with other views, had been before me in the field. Ten years prior to the issue of my little work, there had

come out in London a large octavo on the same general subject, and, by a rather startling coincidence, with the same title *Palmoni*,¹ which I had adopted from the margin of Dan. viii. 13, without being aware, till too late, of its previous appropriation. The writer, like myself, had studied that learned, but rather confused work, Browne's *Ordo Sæclorum*, and had evidently written with a view to refute it. My effort also had begun with a like view.² Yet, by entirely different paths, both of us were led to confirm Browne's argument, in its most important point: to wit, that there are proofs of a *mystic plan* in the chronology of the Bible, and that this plan has its nucleus in the year 70 of the Christian Era, the last day of Jerusalem.

So far there is a clear agreement between the two *Palmonis*: an agreement the more striking, in that the starting-points of the two, the principles assumed, the method of inquiry, the facts elicited, are all as different as well may be. Apart from a few curious facts which I have borrowed with due acknowledgments from Browne, and which also appear in the pages of the London writer, hardly one of the discoveries of the later work are to be found in the earlier: especially is there no hint of that *key* to the sacred plan which I venture to suggest, and which I am now prepared to prove by ample demonstration.

But the difference as to the *particulars* mentioned in the two works leads to a much more important difference in the argument for Inspiration. The English writer, reasoning from his facts alone, comes to the conclusion that the plan of Scripture numerals may be accounted for by a theory of *human*

¹ "Palmoni, an Essay on the Chronological and Numerical Systems in use among the Ancient Jews," &c., &c.

² Having detected one serious flaw in Browne's computations, and suspecting some others, I began my inquiries with a view to test his discoveries; and to do this thoroughly, I constructed the whole scheme *ab ovo* on an independent plan. The result of my corrections was the opposite of what I had expected. Instead of impairing the *symmetrical* character of the chronology, my effort brought it out with vastly greater clearness and precision.

contrivance. He argues, therefore, that the whole scheme was invented by some Christian, or School of Christians, in the second century; that it was cunningly foisted into the copies then extant of the Hebrew, Samaritan, and Septuagint Scriptures; and that, finally, to give credit to the fraud, the works now known as the *Historiæ* and *Antiquities of Josephus* were forged by the same ingenious hand, and were palmed upon the Synagogue and the Church as genuine productions.

I need not waste a word on the absurdity of this hypothesis: for it will be abundantly shown, in the course of the present work, that modern chronology exhibits the same symmetrical numbers, and consequently the same marks of design as are found in the sacred annals: so that if anything is to be made of the charge of forgery, we must put the supposed forger not in the second century, but in the nineteenth, and as late as the year 1856.

But even if the hypothesis of the English writer could be made to appear plausible in other respects, it would still be vitiated by the insufficiency of the facts on which it is founded, and by the very doubtful process by which they are brought to the light. A few observations, under these two heads, will enable me to show more clearly, by way of contrast, the precise nature of the facts and views presented in this volume.

I. *The Provers* of the London writer rests mainly on the notion that Scripture numerals go by *pairs* or *triplets*, and that the numbers which belong to any given set may be used interchangeably for one another. Thus 40 may be put for 42, or the reverse; so 70 and 72 are interchangeable, or, as the writer expresses it, *intercalary*; so with many other sets of a similar character. This being the case or being *assumed* as true, the writer avails himself of the liberty to interpret 42 by 40, or 72 by 70, or in general one *intercalary* by another, as the exigency of his argument may seem to require. In like manner, he is content with *approximate* results. If a period for example, should be given as 41 years, where analogy would lead one to expect the sacred 40, or as 488 years where the

mystic 490 would seem more appropriate, he would consider the difference of a year or two a matter of no importance, or as possibly arising from "corruption of the Text."

Such is the main feature of the writer's process: I have not clothed it in the technical phraseology of the author himself, nor have I given it with the qualifications which make it plausible, because in that form it would require a larger space than can be here afforded.

That the general idea of *intercalary* numbers is true; that two, or three, or even large sets of numerals may have a like spiritual meaning, and may be used as synonyms of one another, I am not prepared to deny. But this fact is of little avail, and leads only to confusion, when used in proof of a system. For, among other disadvantages, it gives the inquirer an almost boundless facility in shuffling figures, and in substituting fancied coincidences for those which are obvious and real. Still worse is it, when one number is put for another, because it happens to be near it in value. In point of fact, 41 is as different from 40 as 45 or 49 would be. Where anything depends on coincidence, the homely proverb must be respected, that "a miss is as good as a mile."

In the present work, as in my previous more limited inquiry, the main point is to *test* the system under examination by a uniform, simple, and unexceptionable criterion. Nothing is admitted, therefore, in the way of proof, which involves the least intricacy of ideas, or calls for special explanation. If I say, for example, that in 4260 years and 260 dates of the sacred chronology there are forty-four recurrences of the sacred *forty*, I mean terms of forty years precisely, beginning and ending with well warranted dates: terms of 41 or 42 years have no part in the account. In like manner, when I say that *thirteen*, the symbol of scandal or division, is a factor of all cardinal dates of scandal or division, I mean literally and mathematically what the words express.

There is no substitution of one figure for another, no sliding scale, no mere conjecture, no admission of fractional or

approximate results. This at least is the rule of the present inquiry: the few cases in which for special reasons there is any departure from it are carefully noted as exceptional.

Particular stress is laid upon this feature of the present work, because, from the prevalence of a looser and more intricate method, it has been so often said as to have run into a proverb, that "one can bring out of figures whatever result he pleases." True, if we are allowed at pleasure to put one figure for another. But if one deals with the matter honestly, by plain rules of arithmetic, nothing can be found less tractable. The most vivid imagination cannot conjure two and two into anything but four. To convert 25 into a multiple of 13 would lie beyond the skill of the most gifted mathematician.

Now, to avoid even the risk of straining facts, I have made it a rule in this inquiry not to avail myself of any liberty, however justifiable in particular cases, which would involve a possible temptation.

Thus, in dates which vary by a year or two, I admit no alternatives, but choose once for all the figure which appears most probable, and rigidly abide by it. This of course reduces by one half the possibility of *chance* coincidences.

For the same reason I attempt no "corrections" of the Hebrew or Greek Text, and admit no theory of "corruption" of the numbers, the temptation to correct in favor of one's theory being too strong (I fear) for critical flesh and blood to resist. This of course does not prevent the adoption of a well warranted marginal reading.

For the same reason, again, I lay little stress upon numerical combinations by addition or subtraction, though this method is undoubtedly a part of the Bible plan,⁸ but confine myself chiefly to analysis by factors. The former way allows room for fancy, the latter affords none.

Such rules are somewhat arbitrary, and are adopted merely

⁸ Thus 430, which so often recurs in the chronology, is explained by the prophet to be 40 + 30, the number of Judah added to that of Ephraim: Ezek. iv. 5, 6.

as a rigid and extreme test of the facts which I adduce in *proof* of the Bible plan. Occasionally, in isolated examples, I allow myself a larger liberty, by way of illustrating methods which are less exact, but not less proper, than those I have preferred. Sometimes too, in cases of extreme doubt, I give the result of all the variations. But these exceptions are few, and of no weight in the general argument.

II. As the process of the English work here criticised is more or less unreliable, so the facts brought out by it are barren and isolated, with naught but the faintest gleams of spiritual significance. The writer himself is fully aware of this defect. He not only acknowledges it, but lays stress upon it. Indeed, the whole argument of his work turns upon the confused and inconsequent character of the mystical numbers, and the unlikelihood that a scheme so chaotic should have come from God.

This is due in part to his mixing up the numerals of the Hebrew Scriptures with those of the Septuagint and of Josephus. These latter, it is true, give evidence of a plan,⁴ and there is no reason to doubt that a tradition of sacred numbers was known to the ancients generally. But it is equally certain that the Septuagint scheme, and still more the system of Josephus, differs very materially from that of the original Hebrew. This being the case, the latter has a fair claim to be examined by itself. And if it be found consistent with itself,—

⁴ Supposing such a tradition to have existed—as is abundantly, though not clearly, proved by the writer here reviewed—the probability of its corruption is very great: for false traditions had overrun and obscured everything contained in the Scriptures. Moreover, there is proof of its corruption in the fact mentioned by our author, p. 16, that “the Hebrew is wholly free” from *various readings*, whereas the Septuagint and Josephus are full of them—so full, that scores of different schemes might be made out of the Antediluvian chronology alone. By mixing up these incongruities with the pure stream of the Hebrew text, and by throwing in, when needed, a mass of confusion from Manetho and such like, the writer creates the sort of muddle which his theory requires, and then proceeds to argue as if it all came from the same source.

or still better, if it be found to harmonize also with the plan of the New Testament,—a fact which I hope to prove in the present work,—it matters little whether it accords with Josephus or not.

In short, the chaotic character of the facts adduced by the London writer is sufficiently accounted for by his faulty method. By a simpler and plainer way he might have arrived at discoveries far more numerous than those he has made, and infinitely more striking, more symmetrical, more pregnant.

This will be seen, I hope, in the course of the present inquiry. By a process perfectly uniform and simple, which can be easily followed and tested by any intelligent reader, I expect to bring out *Five independent Classes of facts* which are not only curious and new, but marvellously beautiful, pertinent and significant: through all of which there runs one fact, one principle, one grand but simple law of *Mystical Numbers*, pervading the entire Word of God, and marking with more or less distinctness the course of human events.

Of these Five Classes, the first four are substantially new discoveries, going far beyond the boldest anticipations of my former work, and untouched, so far as I know, by any previous explorer. The fifth class has been learnedly treated by Browne, who sees in it ample proof of Divine inspiration; by the anonymous writer of the London *Pulmoni*, who accounts for it on the theory of a wholesale and astounding forgery; by Jarvis in his *Church of the Redeemed*, and by many others who, like him, allude to these symmetrical periods, and see something divine in them, without attempting however to draw them out into a system. In this class, therefore, which involves the same principle as the other four, I have only systematized, enlarged, and in one or two places corrected, the work of other inquirers.

i. It will be seen, in the First Class, under the general head of *Sacred Factors*, that all chronology, sacred and profane, runs in cycles of eight, thirteen or other like terms of years: so that dates of a marked character divide evenly, without a

remainder, by numbers appropriate to that character, such as 8, 13, 153, or the like.

This Class embraces Chapters I. to X.: and may be verified by any reader of ordinary intelligence who has access to a good Table of dates. For it may be well to observe that I have followed the received chronologies, avoiding all critical re-adjustments, lest I should be tempted to force results. In experiments conducted on so large a scale, errors may be trusted to balance one another.

In one respect this Class is more important than any other treated in this volume; because it proves the system of Scripture to be also the system of Nature: showing, in accordance with the grand argument of Origen and of Butler, that the Word of God is in harmony with His Works.

ii. It will be shown, by an exhaustive examination, that the significance of *the number of a name*, spoken of by S. John, is not a solitary and exceptional coincidence, but rather an example of a universal rule: all the names in Scripture, both Hebrew and Greek, are so framed and grouped in the Sacred Text as to yield on analysis numbers in accordance with their meaning. This will be proved and illustrated, in Chapters XI. to XVI.

iii. It will be demonstrated further, that the same principle applies to the entire Text of the Hebrew and Greek Scriptures. Every marked phrase of the Sacred Volume, each section, paragraph, chapter, book, which has a clearly defined leading idea, will be found to yield the exact number which the rule of sacred numbers appropriates to that idea. In speaking of this rule as universal, I mean, of course, so far as it has been tried. Out of hundreds of marked passages which I have examined in reference to their arithmetical value, ascertaining their number in precisely the same way as we find the number of a name, I have met with none which fail to illustrate the rule: in every case the kind of numeral which has come out has proved to be that which on *a priori* grounds I had expected. The consideration of this Class begins with Chapter XVII.

Thus there is one large class of passages perfectly defined, in which the predominant idea is that of *sin* or of *atonement*: such passages invariably are multiples of thirteen, both in their sum-total and in their principal parts. Another large class gives prominence to the idea of *resurrection, revival, life*: these are multiples of eight. In others, the dominant thought is that expressed by the phrase, *the Sons of GOD*: these are multiples of 153, the number of the "great fishes" drawn in the net of the Resurrection. So, with many other cases of the same kind.

The importance of these two classes can hardly be overrated. As, in nature, the microscope reveals a simple but subtle organism which no art of man can rival, which infallibly distinguishes the divine handicraft from the most perfect of human imitations: so with the numerical analysis of the Word of God. It reveals a *law* in the sacred style, so subtle, so carefully veiled, so exact in its operation, so uniform in its results, and withal so simple and intelligible when once brought out, that the notion of human contrivance is reduced to an absurdity, and the Divine Authorship of the Sacred Volume stands out a self-evident fact.

That such evidence of inspiration should exist in the Word of God, and that existing it should so long have escaped notice, may naturally provoke incredulity. For this reason I have spared no pains to ascertain the facts with precision, and to give them in such a way that they may be easily tested. With all this, however, I have used but a fraction of the proof which has accumulated under my hand. To give all that might be given would swell this work into several volumes.

But why should it be thought a thing impossible that the Word of God should contain in its very structure the proof of its supernatural origin?

It may be said that Christianity is not capable of exact demonstration; but depends altogether on moral evidence. Yet *miracles* were performed in the Apostolic age; and miracles are demonstrative in the highest degree. When our LORD invited

His unbelieving disciple to thrust his hand into His side, and to put his finger in the print of the nails, He offered such proof as would satisfy the most rigid demands of science: incredulity itself could not have asked for more.

And may not similar evidence have been kept in reserve for the time when the spirit of Thomas should become the spirit of the age? At the present day, everything conspires to create a craving for scientific demonstration. To doubt, to hear both sides, to prove all things, to halt in unbelief till rationally convinced, is no longer regarded as a vice: we are trained to consider it a part of necessary prudence. Hence a rapid growth of purely intellectual unbelief. Hence a vast amount of skepticism, especially among men, which springs in many cases from a praiseworthy honesty of mind, or, at the worst, is an almost necessary fruit of the controversies, social, scientific, religious, in which the soul is imbued from childhood, which we drink in as it were with our mother's milk. Now, that our Lord should have foreseen such a time, that He should have provided for it, and that, while commending the greater blessedness of child-like faith, He should have deposited in His treasury of "old things and new" some medicine as it were for the old age of the world, is in keeping with all that the Scriptures teach us of His infinite condescension.

Such thoughts may suggest a reason for *the lateness* of the discoveries contained in this book.⁵ So far as the principle is concerned, the facts here brought out are by no means novel. The only thing new is the extent to which the principle applies, and its capability of rigid demonstration. When Isaac dug again the wells of water which had been digged in the days of his father, and which the Philistines had filled up, the wells thus re-opened were old, though the water that sprang from them was new and fresh. In the same way, the system unfolded in this work dates back to times immemorial: the results that flow

⁵ The microscope was only lately discovered,—longer after the Creation than was this discovery of Dr. Mahan's after the writing of Holy Scripture.—EDITOR.

from it, especially in the way of evidence, were probably unknown to the Fathers, being reserved for a season of greater need.⁶

In short, each season of the world requires evidence suited to its own understanding and habits of mind. In a sensuous and imaginative era, like that of the Apostles, sensible evidence was needed; and it was given in signs and wonders. In a scientific age, like ours, scientific proof is demanded; and there is certainly no good reason why it should not be expected. For, after all, no evidence has power to force the will. The most that miracles can do, the most that can be accomplished by mathematical demonstration, is to obviate or remove intellectual difficulties. While I firmly believe, therefore, that the facts submitted in this volume will help a large class of honest skeptics, who would fain believe but are unable to find that sort of warrant for their faith which their mental habits require: yet I have little hope of any benefit to the mere caviller or scoffer. Light is but a condition of seeing: the power to see is in the eye.

iv. To verify the Classes of facts last mentioned, a certain familiarity with the three sacred languages is needed, on the part

⁶ I do not wish to underrate those "evidences of Christianity" which have been so carefully elaborated, and so often reproduced, from the days of Justin Martyr down. To my own mind they are amply sufficient. But in one respect, they are certainly behind the requirements of the age. While the skeptic, availing himself of the brilliant discoveries of science, has forged a new armament as much superior to the weapons of Porphyry or Celsus as rifled guns are to the spears and bows of the ancients, the modern Christian Apologist has aided little or nothing to the old artillery. Indeed, some of the most effective of the ancient weapons are no longer available. The early apologist could appeal to the blood of martyrs still fresh and warm, to a unity of the Church still visible, to a sanctity of life still patent; and even the great argument of *prophecies and miracles*, which we also use, was much more effective in his hands, because it was addressed to a generation which readily believed in miracles, no *a priori* objections having as yet found currency. It seems to me, therefore, that if the Church is to maintain her former relative position, it is high time to bring something "new" out of that treasury with which she is entrusted.

of the inquirer ; though, for practical purposes, a knowledge of the Greek, or even of the Latin numerical alphabet, might prove sufficient.

But to meet the case of persons who are totally unacquainted with the ancient tongues, I present a fourth Class of facts, which can be tested by our common English version of the Scriptures.

The surface numbers of the Bible are all appropriate to the context in which they stand : they invariably show, on examination, a decided preponderance of apt and significant factors. Thus David's census involved a great sin on the part of the king : accordingly, the numbers of that census when added together are *thirteen* hundred thousand, a numeral of transgression.⁷

In like manner it will be shown, that all through the Old and New Testaments, the numbers in any given narrative are exquisitely proportioned to one another, forming in many cases beautiful allegories perfectly transparent in their meaning.

This Class can be verified without difficulty by any intelligent reader.

v. It will be shown that the *Sacred Chronology, constructed on the plan of a literal adherence to the Text*, is a marvellous structure of significant and symmetrical periods, which nucleate or cluster in the great cardinal dates, coming to their principal points in the epochs of the Passion of our Lord and of the downfall of Jerusalem. This latter is the grandest nucleus, a fact so clear to the writer whose work I have criticised, that he deems it a sufficient argument for regarding the whole scheme of Bible numbers as a forgery of the second century.

It may be objected, however, to this group of facts, that there is more than one chronology constructed on a professed Scriptural basis, and that each effort of the kind differs from all others.

This is true. Yet there is but one, and there can be but one, constructed on an exact and literal adherence to the Text.

Where the various schemes differ, it is in points where for one

⁷ See Appendix, Chapter XX.

reason or another there has been some departure from the letter of Scripture.

Browne's *Ordo Sædorum*, which I follow in this work, is framed on the precise numbers of the Old Testament *interpreted in a few doubtful places by the New*. In this last respect he differs from Usher. Yet in one place he violates his rule, by giving a conjectural date for one link of his chain, where a strict construction of the language of S. Paul would have furnished him with a certain one. This manifest error⁸ being corrected, the *symmetries* upon which Browne dwells in proof of his Table are more than doubled, and the whole scheme assumes a beautiful consistency and finish. In fact, it proves itself by exhibiting in the whole, the same law of numbers which pervades the principal parts. What is even more wonderful, it reveals the organic law of all chronology, so that Christian era dates, if turned into years of the world, bring out the sacred factors in the same way, under the same conditions, and with the same marvellous consistency, which apply to the Hebrew.

On the other hand, if we retain Browne's error, the scheme as a whole is marred,⁹ and while the Christian era by itself, and in its component parts, exhibits the same law of periodicity that we find in the Hebrew, yet the continuity between the two is broken, and the system assumes at once a fragmentary and disjointed form.

⁸ In *Palmont*, I pointed out a few other mistakes : but they were of a kind that affected no structural date, and consequently are of no importance.

⁹ Usher's chronology, in like manner, contains many beautiful fragments of the system ; but that wonderful chain of *thirteens* which transmits the great doctrine of sin and atonement from the first date of history to the last, without a single break, is in his arrangement broken at the call of Abram, and from that time downward the periods are all out of joint.

As to the Septuagint chronology, Browne has shown that it is a mass of hopeless confusion, from the number of *various readings*.

Yet even in this, as also in the Samaritan chronology, which Doctor Jarvis prefers, there are samples of the same symmetrical plan : the deficiency is in the whole, not in the parts, these latter being often the same as in the Hebrew Text.

It may, therefore, safely be affirmed, that while it is possible to construct on the Text of Scripture three or four different chronologies, yet the one which is exactly literal, perfectly symmetrical, and entirely in harmony with the New Testament and the Christian era, has a claim which is peculiar and quite unapproachable by any other. And such is the claim advanced by the Table constructed in my former work, and after a thorough re-examination retained in this.

Such in a general way is the character of the facts to which attention is directed in this work. Each Class above described is capable of rigid demonstration in itself: all of them together are but varied illustrations of a law which pervades all history, though its perfect operation is found only in the Word of God.

In that sacred Book the key to Mystic Numbers is discovered: but the key being given, the intelligent inquirer will see at a glance that its application must extend much further than can be traced by any single mind, or unfolded in any one work.

I will add a few words upon another important feature of this work, the distinction constantly kept in view between chance and law.

That like phenomena may occasionally recur under like circumstances *by chance* is a well-known fact; and when such recurrences are only occasional and infrequent, we set them down as curious coincidences, nothing more.

But, to use the words of a scientific writer, "when a fact, frequently observed, recurs invariably under the same circumstances, we compare it to an act which has been prescribed, to an order which has been established, and say it occurs according to *law*."

Now, of course it is impossible to say of any fact that it "recurs invariably under the same circumstances," except with the qualification, *so far as it has been observed*. Hence a question may arise, in any given case, whether the alleged recurrence has been observed frequently enough to justify our taking it out of the category of casual coincidences.

This brings in the mathematical doctrine of chances, a

doctrine so well ascertained, and so practical in its bearings, that it has been made the basis of one of the largest and safest branches of modern commerce—the system of Insurance.

This doctrine, in its simplest form, is frequently referred to in the present work as *a test* of numerical symmetries or coincidences. If we have, for example, 153 numbers before us all taken as they happen to occur, there is just *one chance*, and no more, that one of these numbers shall be 153 or a multiple of it. If it should turn out, therefore, that there are two such multiples, or three, or four, there is a proportionate probability that something more than chance has operated in the selection of the series,¹⁰ that there has been some intention to bring about the given result.

In the same way, with the same 153 numbers, the chance that a particular marked one of the series should prove on analysis to be a multiple of 153 is expressed by the fraction $\frac{1}{153}$; which means that for one chance in its favor there are 153 chances against it. Hence, even one occurrence of such a phenomenon would create a strong probability against chance and in favor of design. But, that the same should occur successively in two marked numbers of the same set, is expressed by the fraction $\frac{1}{153} \times \frac{1}{153}$. That it should recur in ten would be expressed by $\frac{1}{153} \times \frac{1}{153}$. That it should recur in ten would be expressed by $\frac{1}{153}$ raised to the tenth power, a fraction so minute that it would be a waste of labor to compute it: to use the language of an eminent mathematician, it would be practically as one to infinity.

To the unmathematical reader I may illustrate the case by an incident: one out of many of the kind which have occurred in the course of my investigations.

Having mentioned to an acute and ready thinker that *thirteen* is a factor of all the grand dates of scandal and dissension, I was immediately asked, "How is it with the Fall of Constant-nople, 1453?" For, as the questioner added, "this is not only a date of scandal, but it is also one of the grandest and best

¹⁰ On this ground Niebuhr rejects the early Roman chronology: certain numbers recurring in it more frequently, and in a way more marked, than could happen by mere chance.

ascertained of dates." I answered by showing that it not only comes under the rule,¹¹ but in a peculiarly emphatic way. He then proposed a second date of the same kind, with the same result, and afterwards a third, and fourth. With this he was satisfied, and asked no more. Four such results consecutively were enough to convince him that there was something more than chance in the matter.

But the great mass of facts in this volume have been subjected to a vastly more rigorous test.

In testing, for example, the regular recurrence of the number 153 in places of Scripture to which it is appropriate, I was led to select about forty passages, most of them very brief, which from their meaning seemed likely to contain it as a factor.

These passages being reduced to their arithmetical equivalents, by a process explained in this work, we have as the result 40 *marked* numbers, that is—numbers selected for their connection with certain places in Scripture, without any previous knowledge of their value in other respects.

Now what is the chance that any one of these, the first for example, should prove on analysis to be an even multiple of 153. Mathematically, the chance is $\frac{1}{153}$, or one to one hundred and fifty-three.

But what is the chance that two of them consecutively should prove to be the same? It is $\frac{1}{153} \times \frac{1}{153}$.

Finally, what is the chance that the forty in succession should each and all prove to be the same? It is the fraction $\frac{1}{153}$ multiplied into itself forty times,¹² a fraction which it would be

¹¹ Being reduced to Years of the World by adding it to 4124, it is 5577; thirteen by thirteen by thirty-three.

¹² The *rationality* of this rule may be illustrated by the case of a die-thrower. One cast with one die gives an equal chance for any one of six numbers to come up; with two dice there are 6×6 possible combinations, as each number of the one die may come up with any of the six numbers of the other, so that there are 36 equal chances; with three dice, the chances are $6 \times 6 \times 6$, and so on *ad infinitum*. Hence, as every possible combination has an equal chance, the chance of any one in particular is as one to the whole number, or mathematically, $(\frac{1}{n})^x$.

idle to compute, but which on a rough estimate might be represented by a denominator of about one hundred ciphers. In other words, the chance in favor of the supposed result would be as one to a number so vast that practically it may be regarded as infinite.

Yet, as a matter of fact, not only the forty marked places referred to, but as many more of the same kind which have occurred incidentally in experimenting upon other numbers, have yielded the expected factor, accompanied in most cases by other sacred numbers equally appropriate to the sense.

The same kind of result, on a vastly larger scale, has come out from experiments with smaller factors, such as seven, eight, nine, thirteen, and the like.

It may be safely claimed, therefore, that the facts recorded in this volume, with the one great fact which underlies them all, come up squarely to the scientific definition of LAW, the possibility of chance being excluded by a strictly scientific test.

And on this ground, I venture to invite men of science, as well as men of faith, into a new and worthy field of inquiry. If the structure of an insect shows marks of Divine skill which repay the most minute and untiring study, much more will it prove worth our while to look into the *minutiae* of the Word of God. This Word has a structure peculiar to itself, a style unmatched, an undefinable and nameless grace which renders it indigenous, as no other book can be, to all kindreds and tongues and nations. Is this organism the work of man, or of God? If the latter be affirmed, then surely there must be marks of His handiwork for men of minute science to discover: the discovery of which, moreover, shall have its own reward, in a livelier faith and a more reverent spirit.

INTRODUCTION: PART II.

Meanings of Numbers.

THE meanings of Sacred Numbers have come down to us through a tolerably consistent tradition: but, as they have been corrupted more or less by an infusion of Gnostic or Manichean notions, it seems better in this inquiry to go up at once to the fountain-head, and to accept nothing which may not be proved by warranty of Scripture.

It will be found, however, that the conclusions arrived at as the result of independent inquiry, differ less than might be expected from approved traditions, and accord more especially with such hints as can be gathered from the early Fathers.

The main difference perhaps will be found in this:

Many writers on the subject are accustomed to speak of numbers as *bad* or *good* in their meaning. This I cannot but regard as an error. No creature of God is evil in itself, and none can be taken as a type of evil only. The serpent is a symbol of Satan, but is also in one place a type of our LORD. The lion, in like manner, stands for the great Adversary, but is equally a figure of the Head of the tribe of Judah. On the same principle, while certain numerals may, as a general rule, be associated with evil, yet the same will, in a different context, be admirably expressive of opposite elements of good. Numbers, in fact, symbolize principles rather than dogmas; they are suggestive rather than definitive; colorless in themselves, as it were, and readily assume the color of surrounding objects; having, as it were, a negative and positive pole, their meaning takes a negative or positive hue according to the pole which happens to be presented.

Thus the number *Seven* is manifestly a favorite in Scripture,

and to any one who will trace it from Genesis to Revelation, there can be no doubt that it is associated with the idea of the *spiritual* as distinguished from the secular or natural. But the spiritual is not necessarily good. There is such a thing as "spiritual wickedness in the Heavenly places." Accordingly, the number seven is used in connection with Satan and his hosts almost as freely as with the LORD and the powers of holiness.

So with *Forty-two*, which is six times seven. It involves alike the forty-two stages in the Wilderness and the forty-two children who mocked Elijah; the forty-two months of Antichrist, the forty-two months of the Church's probation. While it may be safely called, therefore, a number of Antichrist, yet in its opposite pole it is equally a number of CHRIST. In fact, it intimates the great conflict between the spiritual (which is seven) and the secular (which is six), which conflict may be called good or evil according to the aspect under which it appears. The like may be said of 13, which is 6 + 7, and stands for Sin, or for Atonement, as the case may be.

So with the number *Six*. It is a symbol of secular completeness. But the *secular* is not evil in itself: God created the world in six days, and each day's work was declared to be good.

On the other hand the number *Three* is eminently a figure of perfection: but the perfection inherent in the Sacred Trinity may be counterfeited, as it were, by the three lying spirits, who go up like frogs over all the earth, and so the most holy of all numbers may be associated with the powers of Satan.

In short, the significance of numbers partakes of that great paradox which was first intimated in the tree of knowledge. It was not the knowledge of *evil* that tempted Eve: no such creature did God create, none such could have breathed the pure air of Eden. It was the knowledge of *good and evil*: a knowledge truly God-like, if rightly won, but in its actual effect, as a stolen and unripe fruit, tending only to misery and death. Numbers are particularly expressive of this kind of antithesis.

Without being ambiguous in meaning, they have the power of suggesting the opposite of what they express.

With these remarks, which will be more amply illustrated in the body of this work, I will give in this place, for convenience of reference, such definitions as I consider true in the main, without endeavoring, however, to fix them to a nicety, or to prove them further than can be done by a word or two of suggestion. The proof, so far as the leading numerals are concerned, with explanations of the examples here given, will be found further on.

1. *One* is in all languages the synonym of unity. It seems to be emphasized in such prime numbers as 31, 41, 101, and the like, giving completeness or finish to the main idea. Thus 41 I interpret as probation (40) accomplished (1).

In the concentrated form, 111, it is the number of that expressive phrase in Hosea, i. 10, *Sons of the living GOD*: namely, those who are "gathered together in one," in the Body of CHRIST.

By concentrated form is meant either a three-fold repetition or the third power of a number: *e. g.*, 888, or $8 \times 8 \times 8$.

2. *Two* is a number of certainty or assurance, as in the two dreams of Pharaoh, the two witnesses, the *Verily, verily*, of our LORD.

But it is also a number of duality, or duality, as in the text "How long halt ye between two opinions?" For Two may be understood either as two united, or as two opposed. It is a numeral of transition or imperfection, and where it has a better meaning it really stands for *one* or *three*: thus, there must be "two or three witnesses."

Theologically, it is the number of the Incarnation, types of which are to be found all through the Sacred volume: the two Natures being matched by the two great Sacraments, or the two parts whereof a Sacrament consists, the two witnesses, the two Testaments, the two Candlesticks, the two turtle doves, the two leaves of the one door of the Temple, the two pence given by the Good Samaritan for the recovery of the dying man, the

two mites offered by the widowed Church, and many other things of the same kind, in which the Fathers saw at least a sort of reminder of the great truth of our Religion.

Accordingly, in passages bearing distinctly on the subject of the Incarnation, a numerical analysis of the leading phrases brings out continually such figures as 2, 22, 202, 222, the last being the type in its concentrated form. Thus, in S. Luke, ii. 7, the phrase *in the manger* is 1222, which may be interpreted one thousand of CHRIST's reign and 222 of the Incarnation. So, in the same verse, *the First-born* is 2280; and *the Babe lying in the manger*, verse 16, is 2750, or 22 by 5 to the third power. These are merely samples of a large class of facts. The word *crucifixus*, in the Latin Creed, is exactly 222.

3. *Three* is the number of *essential perfection*, or of perfection in general.

Its prominence both in the Word and works of God is so easily traced and proved, that I will not dwell upon it here.

In the form 33, it is the number of David's reign in Jerusalem and of our LORD's earthly ministry. The concentrated 333 will meet us often as a factor of marked passages in Scripture, such as the fine summary in Heb. ix. 27, 28.

A more striking example still is the numerical value of the first article of the oldest Latin Creed, which is $8325, 5 \times 5 \times 333$: or the second article of the Nicene Creed (the SON before the Incarnation), which is 23976, or $8 \times 9 \times 333$. In the Apostles' Creed also, we have 19999, which may be resolved into $19000 + 3 \times 333$.¹

Theologically, the number is a symbol of the Trinity, especially in the form 27 or three to the third power. In the Holy Place of the Tabernacle, the Table overlaid with gold was $2 \times 1 \times 1\frac{1}{2}$ cubits, which gives 3 solid cubits for the measure.

4. The meaning of *Four* is warranted by an universal tradition, being associated with the four quarters of the heavens,

¹ See Appendix.

the four winds, the four rivers of Paradise, the four Gospels, the four Camps of Israel, and the like. It is a figure of the *Cosmos*, the world in its universality and order. The word *Catholicity*, perhaps, is the best expression of its meaning, the idea being that of a concentrated and orderly, not of a diffused or vague, universality.

In the form 444, this meaning is intensified: and an admirable illustration is afforded in the numerical value of the Hebrew name *Damascus*, which as the oldest city of the world and the most beautiful, "the eye of the East," remains a perpetual type of the City number. It is also the number of *Tubal*, the metropolis of Gog, and is prominent in S. Peter's allusion to that "prison" wherein the "prisoners of hope" awaited the preaching of our LORD.

5. *Five* is associated with a like idea, and may be defined as the number of *Sacred order*, namely, of the Covenant or Law. Hence, in the Covenant with Abram,² Gen. xv. 9, there are *five* offerings, three of which were divided so as to make *eight* in five. In the Covenant with Abraham, the letter H was added to his name, the value of which is five: moreover, the name Abram, which is 243, or 3 to the fifth power, was changed to Abraham, 248, *eight* by the *thirty-one* of the Divine Name. Abraham, 248, Sarah, 505, Isaac, 208, are together 961, thirty-one by thirty-one.

The four fingers of the hand, controlled and concentrated by the fifth, which is the thumb, is a good illustration of its meaning. It was the basis of military organization among the Hebrews, who went out from Egypt *harnessed*, that is, literally "by fives." Among the Romans also, a band of soldiers was *manus*, a *hand*. In the Wilderness, the four and five were beautifully combined: there were four Camps, making the four sides of a square: but in the midst was a fifth, the Sacred Camp of Levi. It is very remarkable that these Camps are enumerated in such a way as to make a square, at the first Census, the order being East, South, West, North; but, at the second

² See *Appendix*, Chapter XI.

Census, before crossing the Jordan, they are arranged upon the Cross, South, East, West, North.³

In Christendom, there was a system analogous to that of the five Camps. Five patriarchates, Rome, Constantinople, Alexandria, Antioch, Jerusalem, composed the Catholic Church: among these, however, *Jerusalem* held a sacred and honorary place; it was not a centre of actual power. Like Levi, it had no inheritance of a temporal kind: its influence was purely spiritual.

The five books of Moses, the numberless fives of the Tabernacle⁴ and Temple, the five smooth stones with which David armed himself against Goliath, the five sheep, the five measures of corn, and five damsels, with which Abigail propitiated the same David, the five barley-loaves in the Gospel, the five in the lintel and side-posts of the Oracle of God's House, the five Wounds of our LORD, with a vast deal more of the same kind, may illustrate the importance of this number and its general meaning.

Its most striking appearance is in the Title upon the Cross, which numerically is 555 of the Law fulfilled, by 13 the number of Atonement. So also, the choosing of *the Scape-goat*, in the Old Testament, yields $13 \times 5 \times 55$.

6. The meaning of *Six* is so obvious and so easily traced, that I content myself with the simple definition, *Secular perfection or completeness*.

This is concentrated in the 666 of "the beast," which I expect to prove is not a bad number in itself, but is simply "the number of man," that is of man in his human perfection. The Scriptural name to which it most fitly applies, is that of one who is described as "more honorable than all in his father's house." 7. *Seven* is the number of *Spiritual perfection*, whether in a good sense or bad.

³ See *Appendix*, Chapter XV.

⁴ The Ark of the Covenant, $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$ cubits, or $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$, where the 5 of the Covenant beautifully combines with the 8 of new life: Exod. xxv. 10.

Lamech, the last of the Seth line before "Noah the eighth," lived 777 years: Methusael, his correspondent in the Cain line, is 777 according to the number of his name. Lot in Sodom is a multiple of 777, as will be shown in its place: Lot's sermon, the cream of all sermons, "I pray you, brethren, do not so wickedly," is a multiple of the same. How the sevens cluster in the siege of Jericho, and in the closing scenes of Revelation, no reader of the Bible need be informed.

8. The meaning of *Eight* as the number of renewal, revival, regeneration, resurrection, is most abundantly illustrated throughout this work.

It is the first cube,⁵ as four is the first square: it indicates something, the length and breadth and height whereof are equal. It stands, therefore, as the number of *Life*. It is sometimes applied, though less frequently than other sacred numbers, in a double sense: there being a sort of life, and a power of revival or resurrection, in evil as well as in good.

One of the first indications of its meaning is in the appointment of the eighth day as the time of circumcision. The Feast of Tabernacles, the type of the Incarnation, lasted eight days. Its concentrated form is in the 888 of the holy Name JESUS, or in the 8×8×8 of that word of spirit and of life, "Verily, verily, I say unto you." So large a number as 888, or 8×8×8, might be expected to occur very rarely. It will be found, however, that it recurs everywhere in Scripture with marvellous beauty and propriety, being often combined with 5 of the Covenant, and

⁵ The significance of the cube in Scripture is indicated by the dimensions of the New Jerusalem, the Church in its glory: "the length and breadth and height of it were equal." In the Temple and the Tabernacle, the Oracle and the Holy Place were cubes, the former of 20, the latter of 10 cubits. I am inclined to think that in the Ark also, the "window finished in a cubit above" was a sort of Shechinah, a cubit in length, breadth, and height, which would be the cube of *one*,—three in one, and one in three. We get thus four successive cubes; 1 for the Ark, 1000 for the Holy Place of the Tabernacle, 8000 for the Oracle of the Temple, while New Jerusalem is 12000 × 12000 × 12000 = 1728,000,000,000: which 1728 is 8 × 8 × 3 × 3 × 3. It may also be interpreted, *Seventeen* of God's People and *twenty-eight* of spiritual perfection. See *Appendix*, Chapter XXIII.

the 40 of Covenant probation, and with 13 of Atonement: thus, Isaac, the chief type of CHRIST, is 208, eight by thirteen by two.

9. *Nine* is a great number among the professors of occult science, chiefly on account of its curious arithmetical property, "that the figures which compose its multiples, if added together, are always a multiple of 9."⁶ Another property of nine is that the sum of its multiples through the nine digits, is 405, nine times 45, this last being the number of Adam and of Lot.

In meaning it is akin to Six, being a number of finality, judgment, creaturely completeness or perfection. It is also the number of MAN, man being the last and most perfect of God's Works, and *Judgment* being in a peculiar sense his attribute. "Know ye not that ye shall judge angels?" "He hath given unto him to execute judgment also, because that he is the Son of Man." As the number of Man, it is a factor of 666, the number of the beast. Multiplied by the 5 of the Covenant, it is 45, the number of Adam; which again if multiplied by 10 becomes 450, the grand chronological term of the Patriarchs, Judges, Prophets, Kings and Scribes. As shown in *Palmoni*, nine is a factor of all the great dates of Judgment, namely of the Flood, the Doom of Sodom, the Overthrow of Pharaoh, the Captivity, the Final Desolation, and the like.

The Solemn *Amen* of our LORD is 99: the more intense form 999 is found chiefly in the Judgment of Sodom, and in the woes denounced upon Jerusalem. In this form it recurs frequently, and with great significance. The Apostles' Creed, through the words, *He shall come to judge the quick and dead*, is 19,999.

Multiplied by two of the Incarnation, it makes 18, a number of our LORD in His Humanity. This idea is more beautifully expressed by 922, which we shall meet in very appropriate connections.

⁶ Any number whatsoever, large or small, if multiplied by nine, will give a result, which, when the digits composing it are added together until they are reduced to one, that one will be a 9. Thus 129 × 9 = 387. 3 + 8 + 7 = 18. 1 + 8 = 9. Or take a larger number, 87677 × 9 = 789093. 7 + 8 + 9 + 9 + 3 = 36. 3 + 6 = 9—EPILOGUE.

10. *Ten* is the number of the Commandments, being the Covenant 5 by 2 of assurance: or in general, a number of infinity, as in the "Ten pieces of Silver." *One Hundred* is the number of God's flock: *One Thousand*, of the reign of CHRIST.

11. *Eleven* so occurs in Scripture generally as to indicate imperfection, disorganization, strife: the eleven dukes of Edom are a case in point. When the Shepherd was smitten, and the sheep scattered, the Twelve of the Apostolic college was reduced to eleven.

12. *Twelve* is emphatically the Church number, the three of essential multiplied by the four of organic perfection, or the seven of the Spirit *plus* Five of the Covenant or Law.

There are 12 Patriarchs from Seth to Noah and his family; 12 from Shem to Jacob: 12 sons or tribes of Israel; 12 Judges or Saviours; 12 Apostles, 12 foundation stones, 12 gates, and the like.

My Church, where the phrase first occurs in the promise to S. Peter, is 1212: *the net*, the great type of the Church, is 1224, which may also be resolved into 8 times 153, the number of "great fishes" drawn in the net.

So strictly is this number appropriated to the Church, or rather to the patriarchal or Apostolic foundation, that the Tribes of Israel, though actually 13 in number, are always enumerated as twelve⁷; sometimes one, sometimes another, being left out, so as to make the sacred number. In the last enumeration, in the Book of Revelation, Dan is the one omitted.

13. *Thirteen* is so amply treated in the body of this work, that I will give with little comment its most obvious meaning. It is the number of Transgression, and the number of Atonement: or what includes both, the number of SIN: for the word

⁷ There are altogether about 18 enumerations of the Tribes, in which one is omitted: in Deut. xxvii, Simeon is left out. Generally Levi is the one not mentioned. In the New Testament, the Apostles are commonly mentioned as "The Twelve," though the actual number in Apostolic times very soon exceeded that figure.

sin, where it first occurs, and in many other places, is to be interpreted *Sacrifice for sin*.

The first mention of thirteen in Scripture is in connection with rebellion; its second, with Ishmael: in accordance with which it pervades all history as the symbol of separation, disorganization, revolution, scandal, decay, and such-like ideas.

In the form 65, or five times 13, it is the prophetic term of the breaking or disintegration of Ephraim: in the form 390, or 30 times 13, it is Ezekiel's symbol of Ephraim, 40 in like manner being Judah's number.

As embracing the ideas of Sin and Atonement, the number recurs so often in names, dates, expressive phrases, and the like that it seems almost ubiquitous in the Word of God. Among other things, it is a factor of Creeds, Confessions, Benedictions, Prayers and forms of sound words in general. Everything by which we draw near to God is marked as it were with the scarlet thread of Atonement.

But it is not impossible that the number thirteen has a deeper meaning yet. As sin is a robbery and atonement is a restoration of the thing stolen to its rightful owner, thirteen may be the symbol of that sacred attribute which in compliance with the suggestion, *Ye shall be as Gods*, man had prematurely grasped. By partaking of the tree of knowledge, Adam had profanely deified himself: God Himself declared, "the man hath *become as one of us*." It is not impossible, then, that the same number may stand for the theft, for the thing stolen, and for the stolen thing restored. It may be the symbol of that Divine and incommunicable property, absolute freedom of will, or of whatever may be meant by the mysterious words, "the knowledge of good and evil."

In fact, the number 13 may be in its deepest meaning closely akin to 31, which is emphatically the number of Deity: the *one* and the *three* being equally marked in both.

The prominent place which I have found this number to hold, both in history and in the Text of Scripture, has been strangely confirmed, to my mind, by the researches of one to

whom I should hardly have looked for light on such a subject, —the great Positivist, Auguste Comte.

That prince of modern philosophers came to see in later life that there is a moral meaning in numbers, entitled to a place in any complete philosophy of facts. His way of working out this idea would seem to have been purely intuitional, and hardly intelligible perhaps to any other mind than his own. But, whatever may be thought of his method, the result is in accord with that of other inquirers. *One, Two, Three*, in his system are Sacred numbers; *Seven*, a numeral of peculiar power; above all, in the words of a reviewer,³ John Stuart Mill, "he has an outrageous partiality for the number *Thirteen*. Though one of the most inconvenient of all small numbers, he insists on introducing it everywhere." The present inquiry, I am aware, will be open to a similar sneer. "Inconvenient" as the number may appear, it will be found to cling with astonishing pertinacity, and with what some may call "an outrageous partiality," to several of the most important and numerous classes of historical facts, and to the most prominent and best known of the sacred oracles. It will prove itself in fact, an almost ubiquitous number. This will occur, however, without any *insisting*, beyond a fair presentment of facts in their natural order.

14. Seven being the spiritual number, its multiples 14, 21, 28 and the like, have substantially the same meaning. *Fourteen* is more distinctly associated with *the Spirit*: hence the division of S. Matthew's genealogy into sections of fourteen names each. S. Luke's genealogy has 77 names. David, of whose seed the Lord came, is numerically *fourteen*. *Ruach*, "the Spirit" in Gen. i. is 214.

15. In the Hebrew notation, the two letters which would properly compose *Fifteen* are not used for that purpose, because

³ Westminster Review, July, 1865. "Comte attributes great virtue to *prime* numbers, especially to those which are doubly or trebly prime—such as thirteen. His views on the subject are carried out to such lengths, that he counts the letters, the sentences, the chapters of his own productions, as scrupulously as the Jews were wont to do with the Holy Scriptures."

they spell the word *JAH*, a contraction for the ineffable Name.⁹ Instead of 10 + 5, they use 9 + 6, that is, the letters equivalent to those figures. On the other hand, as the name *JAH* properly spells 15, this may be reckoned a number of Deity.

But on the surface of Scripture, fifteen is associated with types of the Resurrection, or more distinctly of the *second* Resurrection, being the octave of the second week. "Fifteen cubits upward," the Ark was borne by the flood. Bethany, where Lazarus was raised from the dead, is "fifteen furlongs" from Jerusalem; the deliverance of the Jews from death to life, under Esther, was on the fifteenth day of the month; fifteen years was the term of Hezekiah's reprieve from death: in fifteen fathoms of water, on the fourteenth night (after 13 days of toil and hunger,) the ship that bore S. Paul came to a safe anchorage in a bay of Melita, and the crew all escaped to the land. That sacred name *JAH*, wherein He is to be praised,—"praise Him in His name *JAH*" —is numerically 15.

17. *Seventeen*, says S. Augustine, is the number of God's *people*, being the 10 of the commandment with the 7 of the Spirit, and signifying those who through the Spirit are enabled to fulfil the commandment. This meaning is warranted by innumerable examples in the course of the present inquiry.

19. *Nineteen* is the number of Eve and of Job, and may be interpreted as 10 and 9, humanity under the commandment.

20. *Twenty* is a number of *expectancy*: thus Jacob served Laban 20 years for his wives and property; 20 years the Ark of the Covenant waited in Kirjath-jearim; in 20 years Solomon completed the two Houses.

23. *Twenty-three*, with 43, 53, 73, 83, 103, and in general all prime numbers of a like character, have much the same meaning as 13, and are very often found in connection with it: in a few cases where thirteen fails to appear in a place appropriate to it, 23 is found in its stead. As a general rule, however, these

⁹ Stuart's Hebrew Grammar. In Roy's abridged Grammar, the same is asserted of 16.

synonyms of 13 appear as auxiliaries to it, not as substitutes. The large multiple 2300 is one of Daniel's terms for Antichrist.

29. *Twenty-nine* often occurs in connection with our LORD; and I interpret it as the 20 of expectancy with the 9 of humanity, the expected Man.

31. *Thirty-one* is the number of the sacred EL, and may be called the number of Deity.

40. *Forty* is eight times five, the number of *covenantal probation*. Its orderly recurrence twelve times on the surface of Scripture, in the form of 40 years, is pointed out in *Pulmonis*, and may be easily traced. In the larger Table¹⁰ of this work, it recurs in the same form at least 44 times, coming in first in connection with Abraham. The frequency of its use in connection with days, and the like, is familiar to every intelligent reader.

42. *Forty-two* is the number of CHRIST and Antichrist, as previously explained.

50. *Fifty* is the number of jubilee or deliverance. It appears very beautifully in Isaiah's prophecy of Emmanuel, which numerically is $50 \times 8 \times 8 \times 8$.

59. *Fifty-nine* I interpret as the deliverance of humanity: it occurs very often in passages bearing on the idea of Atonement.

120. *One hundred and twenty*, eight times fifteen, is the number of the *Ark a-preparing*, and occurs often with a similar meaning. Thus, the disciples who awaited the promised gift of the Holy Ghost were "about one hundred and twenty." Four times this number, 480, is the time of preparation for the Temple.

The larger numbers used in Scripture, in a seemingly mystical way, will be found, in most cases if not in all, to be significant multiples or combinations of the elementary numerals

¹⁰ This Table, left by Dr. Mahan in a shape which bids defiance to printers and types, extends to *nine* large pages, and these are given at the end of this Volume in photographic Fac-simile.—EDITOR.

already given. Thus 65 and 390 are multiples of 13. The 430 of Ephraim-Judah is $390 + 40$.

Daniel's number of Antichrist, repeated by S. John, is 1260, thirty times 42. His other number of apparently the same meaning is 2300, a multiple of 23. His 1290 is thrice the 430 of Ephraim-Judah. His 1335 may be best resolved, perhaps, as 15, the number of the second resurrection, by 89, which is eight of resurrection and nine of judgment or finality: "Blessed is he that cometh to the 1335 days."

The ages of the Patriarchs in the line of Seth, Gen. v., are all capable of a like analysis. Thus, Adam lived 930 years, thirty times the 31 of Deity, a numeral highly appropriate to "the son of God," as he is called by S. Luke. Methuselah lived first 187 years, 17×11 ; then 782 years, 17×46 ; or, in all, 969 years, 17×57 ; or $17 \times 3 \times 19$. Noah lived 500 years, the covenant number; 600 the number of secular perfection; 350 years, 7×50 : his entire age being 950 years, 19×50 , the fifty of jubilee or deliverance, by 19 of humanity under the commandment.

This sort of analysis by factors is preferred in the present work, because it brings out the elements of a number with greater precision than any other plan, and leaves no room for fancy. At the same time, there is abundant warrant in the Hebrew mode of enumeration for analyzing a number by its terms. Thus, such a numeral as 4888 is resolved so naturally into 4000 and 888, that when it occurs as the number of the ship which bore the disciples, a plain type of the Church Catholic, or as the number of the baptismal flood, we can hardly help interpreting it as 4000 of Catholicity + 888 of the holy Name JESUS.

The prime numbers especially, if analyzed at all, must be treated in this way.

These two modes, the most simple and natural, are the only ones employed in this work: and, so far as proof is concerned, the first is used almost exclusively.

Throughout the investigation, or at least in the account given

of it, I have avoided the well-worked field of arithmetical curiosities and puzzles, or as they are called by Hutton and Ozanam, *Mathematical Recreations*.

I am perfectly satisfied, however, that a study of what are called *figurate* or *polygonal* numbers will throw much light upon the general subject; and I propose, in the third *Part* of this *Introduction*, to give a slight analysis of the *Octagon* as a sample. The triangular series, which probably suggested to S. Augustine his interpretation of the number 153, is equally interesting: but the way being opened by tracing out one example, any one with a little patience can follow up the inquiry for himself.

In the mean time, I will present in this place the result of an examination of those numerals, only eight of which have been discovered so far, that go under the name of *perfect numbers*—

perfect, that is, in an arithmetical sense.

A perfect number is one¹¹ which is equal to the sum of all its factors, or aliquot parts. Thus 28 yields as factors, 1, 2, 4, 7, 14, which if added together amount to twenty-eight. Twenty-eight, therefore, is a perfect number. In the same way, 6 yields 1, 2, 3, which added together are equal to six. It is a curious fact, that all perfect numbers, so far discovered, terminate either in 6 or 28 which are the first two of the series. As enumerated by Hutton they are:—

6
28
496
8128
33550336
8589869056
137438691328
2305843008139952128.

Several others have put in a claim to be included in this list; but Hutton, having weighed them in the balances, has found them wanting: so that *eight*, which itself is the symbol of perfect life, marks the last discovered link in the series.

¹¹ Hutton's *Recreations*, vol. i., p. 35.

Now, of these numerals, every one is perfect in a spiritual, as well as arithmetical sense.¹² Moreover, they occur in such an order as to give the *three grades of perfection* in a natural and significant way.

The first, namely 6, is the number of Cosmical perfection, and involves as its factors, 1 and 3, which denote perfection in general. The second, 28, involves 7 and 4, figures of spiritual and organic perfection; while the third, 496, is $8 \times 2 \times 31$, numerals of supernatural and divine perfection. Thus the three grades of perfection are indicated in the first three perfect numbers, the cosmical, the spiritual, the Divine. With this last comes in the 31 of Deity, and the 8, the first cube, the type of that quickening life capable of infinite multiplication, which the FATHER bath in Himself, and which He hath given the SON also to have in Himself.

And the same law continues through all the perfect numbers so far discovered, and applies to all the infinite series which from their vastness lie beyond the reach of human computation. They all involve 8 in various powers for one factor, and a significant prime number for another: in some cases, there will be also a third factor, 2 or perhaps 4.

Thus, the fourth in the series has, for its first factor 8×8 ; the fifth, $8 \times 8 \times 8 \times 8$; the sixth, $8 \times 8 \times 8 \times 8 \times 8$; the seventh, $8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8$; the eighth, $8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8 \times 8$; or 8 to the tenth power.

The other factor, in all instances, is equally significant; for the first in the series, it is 3 of essential perfection; for the second, 7 of spiritual perfection; for the third, 31 of divine perfection; for the fourth 127, one hundred + three to the third power; for the fifth, 8191, nine times nine hundred + seven times thirteen; for the sixth, 131071, 130000 + seven times 153, the number of the sons of God; for the eighth and last, 2147483647, which by setting off the terminal 647, a signi-

¹² I find, on examination, that these eight perfect numbers are also *triangular*, a term which will be explained in the third part of this *Introduction*.

ficant number in itself, may be called two billions, 147 millions and 483 thousand, or by factors, thirteen times thirteen by twelve millions and 707 thousand : $13 \times 13 \times 13 \times 12707000$.

In short, the numbers called perfect in an arithmetical sense are so formed as to give prominence to the most perfect of the spiritual numbers : the figures 6, 7, 8, 13, 28, 31, 153, which are so marvellously wrought into the Text of Scripture, come out with equal power in the arithmetical series.

Especially the number 8, the most perfect of spiritual numbers, the symbol of that life which lives and revives and grows and is fruitful and multiplies and replenishes all things, which is all in all, and through all, whether in Heaven or in earth, in nature or in grace :—this wonder-working cube comes in appropriately with the third of the series, is appropriately accompanied by the 2 of Incarnation and the 31 of Deity, and thenceforward goes on pervading the whole line, multiplying itself to the second power, the fourth, the fifth, the sixth, the tenth, and so on to infinity, and accompanied all along by another wondrous numeral insoluble by factors but pregnant with thirtens, thirty-ones, one-hundred and fifty-threes, and other like expressive symbols.

For, though man has discovered but eight perfect numbers, yet the unexplored field beyond his search is boundless in extent ; and all along that field, in the arithmetic of HIM who numbers the stars and calls them all by their names, another and another must come up at determined intervals, till instead of eight perfect numbers we shall have an infinite series, and instead of 8 to the tenth power, human wit shall be confounded with 8 to the power of infinity.

And so with that other insoluble factor : it goes on increasing at an incalculable rate, ever remaining a prime number, and must ultimately be infinite, like its accompanying eight, or like the unimaginable multiple from which the two factors proceed.

All this suggests what is, perhaps, the nearest approach possible to an intellectual conception of that great mystery of three infinities in one : the FATHER infinite, the SON infinite, the

HOLY GHOST infinite, and yet not Three Infinities, but One Infinite.

Looking up into the boundless height of the vast series here suggested, we imagine some *perfect number* at an infinite remove from that 8th which we have analyzed, yet analogous to it in its factors and general structure. It will be an infinite number, at a place numbered infinite, and consisting of 8 raised to the power of infinity multiplied by an infinite prime number as the other factor. The vast multiple itself may stand for the FATHER ; the infinite power of 8 for the SON ; the insoluble prime factor for the HOLY GHOST : yet, as each is infinite only in reference to that incomprehensible and *infinite remove*, and each is finite in reference to the other two, there are not three infinities but only one infinite. In other words, *the infinite remove* conditions the whole idea : the infinite remove therefore is the one infinite.

Such a conception would involve perhaps the least possible amount of heresy consistent with definite ideas : for all images of the Trinity are of course imperfect, and the best must be received, as a drift-log far out at sea, is accepted by a weary baid, for momentary relief, rather than for permanent repose.

These remarks upon the *perfect numbers* may illustrate the fact that mystic arithmetic embraces all the rare properties of numerals : so that to comprehend it thoroughly, the skill of the mathematician must be added to the spiritual insight of the Divine. But it is not my object to draw out more than the plain elements of the system : its intricate and subtle depths I leave—somewhat reluctantly—to men of greater science and leisure.

INTRODUCTION: PART III.

Polygonal Numbers.

POLYGONAL or figurate numbers are so called, because they represent the structural points of a series of polygons successively formed from a common angle by prolongations of its sides.¹

Thus an equilateral triangle makes three points: but if a second equilateral be formed on an extension of its first two sides, this second will contain three others equal to the first, and will make six points. And so we may go on indefinitely in a series of 1, 3, 6, 10, 15, 21, 28 which are called triangular numbers.

In the same way, an infinite octagon starts from a point represented by 1, and forms successively a first octagon marked by 8 points, a second marked by 21, a third marked by 40, and so on forever.

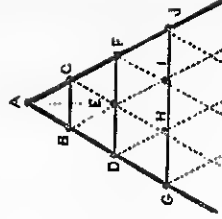
The rule for constructing any series of the kind is easy:

First secure *a base*, by successive additions of the number of the polygon diminished by two. In an octagon, for example, the number to be added is 6: taking then 1 for the first term of the base, six added to one, (or 7,) will be the second; six added to seven, (or 13,) will be the third; 19 will be the fourth, and so on.

The base being thus secured, the polygonal series is constructed on it by adding successively each term to the sum of those going before. Thus, the octagonal base being

1, 7, 13, 19, 25, 31, 37,:

¹ *Hutton's Recreations*, vol. 1. The following figure of the triangular series will illustrate the general principle. *a* is the starting point; *a*, *b* and *c*, are the first triangle; *a*, *b*, *c*, *d*, *e*, *f*, are the second of the series; and so on.



the octagonal series will be

1, 8, 21, 40, 65, 96, 133,

In the same way, the base of a chiliagon, or polygon of 1000 sides, being formed by successive additions of 998, would be

1, 999, 1997,:

and the chiliagonal series itself would be

1, 1000, 2997,

In numbers thus formed, their artificial structure is obvious on a slight inspection. Certain terminal figures, for example, repeat themselves invariably at regular intervals. In the same way, certain factors recur at fixed intervals, from twice to twelve times as often as the law of chance would allow.

This is so marked that if a polygonal series were to come accidentally under the eye of any intelligent person who had never heard of figurate numbers, he would nevertheless see at a glance that they were arranged on some plan, and that no operation of chance could have brought such a set of figures together.

Now it is precisely this feature which strikes observers in the numerals of Scripture, and which becomes more and more apparent in proportion to the depth and breadth of our examination. The conviction that they are framed, wholly or in part, *on a plan*, forces itself upon the mind; and whether we can detect any key to that plan, or not, we are none the less certain of its existence.

This analogy between the figurate numbers and the numerals of Scripture is sufficient ground for looking a little into the peculiarities of the former, as they may possibly shed some light upon those of the latter. At all events, the subject is admirably calculated to show the difference between chance and design. I will therefore give a few examples under this head, though in so doing I am obliged to assume certain facts which are treated and proved further on.

The Triangle is a figure of perfection: I will therefore give first, in six consecutive groups of six numbers each, thirty-six links of the triangular series.

1	28	91	190	325	496
3	36	105	210	351	528
6	45	120	231	378	561
10	55	136	253	406	595
15	66	153	276	435	630
21	78	171	300	465	666

The symmetry of these numbers is apparent at a glance :² what is more remarkable, when we look more closely, is a symmetry wonderfully in accordance with that mystic plan in Scripture which we have so far assumed, and hope hereafter to prove.

Thus, six groups consisting each of six numbers terminate with 666, the number of the beast and of finality, the symbol of the fulness of the times.

So again, the first three *perfect numbers*, 6, 28, 496, come in respectively at the third place, the seventh, and the thirty-first : three being the symbol of perfection in general, seven of spiritual perfection, thirty-one of divine perfection. The other perfect numbers are also triangular.

So again, the number 153, the symbol of the great fishes, *the Sons of GOD*, comes in at the seventeenth place : seventeen being the number of the people of God.

If we examine by factors, we shall find that the factors generally recur twice as often as in a natural series ; with the exception of *eight*, which comes in at the two final numbers of every group of sixteen, that is, just as often as chance would

² Thus, if we take the terminal figures, we find them repeating themselves at certain intervals :

1, 3, 6, 0, 5, 1, 8, 6, 5, 5, 6, 8, 1, 5, 0, 6, 3, 1, 0, 0 :

1, 3, 6, 0, 5, 1, 8, 6, 5, 5, 0, 8, 1, 5, 0, 6, 3, 1, 0, 0 :

&c., &c. In the Polygon of thirteen sides, the terminal figures are precisely the same, and in the same order.

[The same is true of the Polygon of twenty-three sides, or thirty-three, or any other number ending in *three*.—EDMON.]

Every Polygonal series has in like manner its regular recurrence of certain figures in an invariable order—a fact which, with others of the same kind, is a valuable safeguard against miscalculations.

allow.³ But even in this case, chance is excluded by the regularity of the intervals at which it recurs, and also by the significance of the accompanying factors. Thus, its first occurrence is in the number 120, which is eight times fifteen of the second resurrection ; its second, 136, eight times seventeen of God's people ; its third, 496, eight by two by thirty-one, of Incarnation and Deity.

Were we to extend the series, in order to test the recurrence of some of the larger factors, such as 153, we should find that number to be a factor four times as often as in a natural series.

But let us try one or two more examples of polygonal numbers. Of all the interesting chains that might be chosen for the purpose, I have a particular reason for preferring the octagonal.

Its number 8, is the symbol of life and Regeneration. Its figure, the octagon, is the traditional form of the "laver of regeneration," the Baptismal Font. S. Peter's reference to the "eight souls" saved by water, and to Noah as the "eighth person," looks, to say the least, like a mystical allusion, and has been so interpreted in all ages by sound interpreters.

But the number 8, in its Scriptural use, is constantly connected with the complementary, or in some cases antagonistic, thirteen : the one being the symbol of life, the other of transgression or atonement. It is also intimately related to such numbers as 5, 7, 12, 17, 153, and the like.

If therefore the arithmetical octagon is in harmony with the Scriptural significance of 8, we have a right to expect in that series not only a clear predominance of eight itself, but also a striking development of those other kindred or associated numerals.

The point to be tested, then, is how far the actual series will accord with this theoretic anticipation.

The accordance, we shall find, is marvellously exact : so much so, that one can hardly escape the conclusion, either that the

³ More exactly, and more generally, the factors which do not recur oftener than the natural rate, are themselves polygonal numbers of some other series. Thus 4, which is a square, recurs in the triangular series only twice in eight places.

men who wrote the Scriptures were particularly fond of polygonal numbers, or else, as I believe, that they were unconsciously led to frame their very style upon those numerals. I will give the first seventy-eight of the octagonal series in groups of fives and eights, each terminating in a multiple of thirteen.⁴

1	560	2133	4720	8121	12936
8	645	2296	4961	8640	13333
21	736	2465	5208	8965	13736
40	833	2640	5461	9296	14145
65	936	2821	5720	9633	14560
96	1045	3008	5985	9976	14981
133	1160	3201	6256	10325	15408
176	1281	3400	6533	10680	15841
225	1408	3605	6816	11041	16280
280	1541	3816	7105	11408	16725
341	1680	4033	7400	11781	17176
408	1825	4256	7701	12160	17633
481	1976	4485	8008	12545	18096

This will be enough to show how they run, in reference to thirteen: it is simply in groups of fives and eights—five of the covenant, eight of life,—the factor 13 recurring just twice as often as would be possible in any natural or chance collection.

The eight, it will be seen, recurs as a factor at every second numeral, four times as often as in the natural series. The number 208, twice eight times thirteen, the number of Isaac, the type of the chosen seed, recurs at regular intervals of 44 and 8: eight times as often as chance would allow.

⁴ The student can go on from this point, by observing that the last base is 463: the next is 469, which will give for the first number of the next group 18365. The symmetrical character of these numbers is indicated to the eye by the regular recurrence of the terminal figures, in the following order:

1 8 1 0 5 6 3 6 5 0:
1 8 1 0 5 6 3 6 5 0:

and so on *ad infinitum*.

[The same terminal figures occur with a Polygon of eighteen sides, or twenty-eight sides, or any other number ending in *eight*.—EDITOR.]

The recurrence of the 888 of the holy Name JESUS is at the same rate, and is really marvellous in its associations.

It is a factor of all octagonals to infinity at every second interval of 87 and 24: in other words at radix⁵ 198, 222, 420, 444, 642, 666, 864, 888.

Taking the first of these, the radix 198 is itself appropriate to the number of JESUS, being 6 times 33, numbers of perfection and sanctity. The octagonal corresponding is 117216, namely, 888 by four times 33.

In the second, the radix 222 is the grand symbol of the Incarnation. Its octagonal is 147408 or 888 by 166, which last is the number *Elion* the Most HIGH, in Gen. xiv. 18. It is also the number of the first half of the name *Emmanu-El*, the second half being 31.

Here then in these first occurrences of the sacred factor, we have the number of JESUS associated with numerals of sanctity and perfection; of the Incarnation; of the Most HIGH GOD, *El-Elion*; of *Emmanu-El*, God with us.

Such marked coincidences in the first two places warrant us in looking a little further, to see if the rest of the octave is equally significant.

The third radix is 420, ten times the forty-two of CHRIST and Antichrist: its octagonal is 528360, or 888 by 35 of benediction, by 17 of God's people.

The fourth is 444, the number of solid organization and dominion, or of catholicity: its octagonal is 596220, or 888 by 35 of benediction by 19 of humanity. The name of JESUS, a blessing to God's people, a blessing to humanity, is the obvious interpretation.

⁵ The particular place or link at which any given polygonal occurs is called its *radix*. The radix being given, its corresponding octagonal number can be easily ascertained by the following rule. Multiply the *radix* by 3; subtract 2 from the product; multiply the remainder by the *radix*. If the *radix*, e. g., be *x*, the corresponding octagonal number will be $x(3x - 2)$. The rule which Hutton gives for finding any polygonal from its *radix* is glaringly absurd: it is correct, however, for triangular numbers, which probably led the ingenious author to imagine that it would answer for others.

The fifth radix is 642, the 600 of secular preparation, the forty-two of the stations in the wilderness: its octagonal is 1235208, or 888 by 1391, thirteen hundred, and seven times thirteen, numbers of transgression and atonement.

The sixth is 666, the number of "the beast," or of secular completeness and finality: its octagonal is 1329336, thrice 888 by 499, the number of the word *Sabbath*.

The seventh radix, 864, the number of the name Jerusalem,⁶ six by 12 times 12, yields the octagonal 2237760, seven times 888 by twelve times thirty, the Church in its spiritual perfection.

The eighth, 888, eight times 111 of "the sons of the living God," gives 2367856, twice 888 by 1331, this last factor being the 13 of atonement and the 31 of Deity, a singularly perfect and expressive combination.

In short the number 888, through an entire octave of octagonal numbers, not only recurs eight times as often as in any chance collection, but recurs with such factors throughout as are appropriate to its sense. We can say therefore, without exaggeration, that the octagonal series is (so to speak) in sympathy with the mystical plan which, as will be shown, pervades the very texture of Holy Writ.

In like manner, the 153, the number of the "great fishes" and of the "Sons of God," occurs at intervals of 63 and 90, which is twice the ordinary rate. Its significant multiple, 1224, the number of the mystic *net*, occurs at every second interval of the same: in other words, it recurs twice in every 306 octangles or eight times in every 1224, which is just eight times as often as in any chance series of numbers. Its first appearance is in the 216th octagon, eight by three to the third power; the number of which is 139536, namely, 1224 by six times nineteen. Interpreted according to the meanings of these numbers, the *net* first appears in connection with the 8 of life, the three to the third power of the Trinity, the six times *nineteen* of *Eve* or woman perfected. Eve in the fulness of the times, at the end of six ages of preparation, brings forth the Seed of the woman,

⁶ *Hierusalem*, the Greek form of the name.

and with Him an era of new life in the Triune God. Its second appearance is in the 306th octagon (twice 153), the number of which is 280296, or 1224×229 .

In like manner, the number 936, eight by nine by thirteen, which (it will be shown) is singularly identified with the Ark and with the Church, recurs at intervals of $18 + 216$, namely, eight times the rate of any ordinary series.

The same tendency to repeat those numerals which are particularly significant, may be seen more obviously by observing the *terminal figures* of the series, and by noting their recurrence.

Thus 680, the number of the Apostolic *ship*, and 936, which is intimately associated with the Ark and the Church, recur at graduated intervals, about eight times as often as in a chance collection. The number 408, seventeen of God's people by eight times three, is expressive of the same idea as 680, this latter being forty times seventeen: it recurs at regular intervals of $10 + 40$, or twice in every fifty numbers, which is sixteen times the ordinary rate.

In like manner, 208, the number of Isaac and of the promised seed, recurs as a terminal of every 50th octagon, fifty being the number of jubilee. Its first occurrence, however, is in the 42d octagon, the number of which is 5208, thrice seven times eight by 31 of Deity.

The number 888 occurs as a terminal in the polygon of thirteen sides, at the twenty-seventh place: a little further on, we find the terminal 8880. I have not found it in any other series. Where it first occurs, the number is 3888. How often it recurs in the series I have not ascertained.

These examples may suffice for illustration of the fact that the octagonals are marvellously in sympathy, so to speak, with the mystic numbers of Scripture: that the factors and multiples which recur most frequently and most significantly in the word of God, so that their meaning is capable of demonstration, recur with like frequency, and with similar associations, in the beautiful mathematical series.

Next to the octagon one would look naturally to the *chiliagon*, or polygon of one thousand sides, for a particular development of numbers pertaining to our Lord and His Kingdom: the *thousand* being the symbol of the Reign of Christ.

The series may be divided, like the preceding, into groups terminating with multiples of thirteen: which, it will be found, proceed by sixes and sevens, instead of fives and eights. As in the octagonal series, every second number is a multiple of eight.

The numeral, however, which comes out with most prominence, is the Trinity number, thrice three times three. Thus the third chiliagon is 2997, thrice 999, or three to the third power by 111. This three to the third power is a factor of every third and sixth number of the series, the whole being divisible into groups of $3+6$, $3+6$, and so on *ad infinitum*, each group, of course, terminating with a multiple of the expressive factor. The number 333 recurs at the end of groups of $3+108$, eight times as often as chance would allow: 999 appears at the 3d place, the 111th and so on, eight times the natural number; 777 recurs twice the ordinary rate.

The Dominical 888 comes under a like rule, recurring eight times in every space of 888 numbers. Its first appearance is in the 114th chiliagon, which is 6428232, or 888 by thrice nineteen by 127.

The 153 appears at intervals of 51: the number of *the net*, 1224, at intervals of 102, so that this expressive numeral, one of the grandest symbols of the Church, will recur in the whole series *twelve* times as often as in an ordinary collection. This is particularly appropriate, twelve being emphatically the ecclesiastical number.

There are like curious facts connected with all the polygons: but their significance can hardly be appreciated at this stage of our inquiry. The instances here given may suffice for the object in view, namely, to illustrate the argument for design in the numerals of Scripture. This argument may be briefly stated as follows:

In any series of figurate numbers, one can easily ascertain the law of the series by analyzing a short section of it: and the law being thus ascertained, we can tell beforehand, with infallible precision, the places at which any given factor, such as 888, will recur. In the same way, from certain observed laws in the style of Scripture, it may be inferred almost⁷ with certainty, and may be confidently predicted, that the numerical value of such and such a passage will prove to be a multiple of such and such a factor. If in either case, therefore, in the polygonal series or in Scripture, the expected factor invariably appears in the place where we expect it, the evidence of a plan and the correctness of the rule on which our calculation is based, are beyond all reasonable question.

And this is so strictly the case, that without pressing the analogy too closely, one might safely say that the style of Scripture is in some sense polygonal or polyhedral. As in nature, carbon crystallizes into a regular octahedron which we call the diamond, and every gem in like manner has a form and number of its own, so with the "lively oracles," the *Urim* and *Thummim* of God's word,⁸ the jewelled breast-plate, as it were, of the great High Priest: it is all compact of "precious stones;" it is language crystallized into words of Spirit and of life; and though we cannot pretend to assign to every number its proper place, or to every place its proper number, yet it will

⁷ I say *almost*, because we cannot always be certain what is the leading idea of a passage, or how far the general rule may be modified by peculiarities of the context. Yet, in hundreds of experiments, I have hardly ever failed to find the factor expected: and in the few cases where I have failed, I have invariably found some other number equally appropriate.

⁸ After writing this sentence, it occurred to me to examine the numerals of the precious stones of the Celestial City. The result is given in chapter xxxix. *On the Number 153*. The numbers connected with the breast-plate of the High Priest are equally remarkable. Thus; the phrase, *with the names of the children of Israel*, is 1443, thirteen of atonement by 111, the Sons of the living God: or, *shall be with the names*, &c., 1918, which is one thousand of Christ's reign, plus six times 153 of the Sons of God: *Exod. xxviii. 21*. For other examples see the Chapter on the number one hundred and fifty-three.

be found that an approximation to this result is possible, and that the places where the sacred style shall infallibly yield multiples of eight, thirteen, one hundred and fifty-three, six hundred and sixty-six, or the like, can be determined beforehand with marvellous precision.

The analogy might be carried much further: but to do it full justice would detain us too long from the proper subject of this work.

[I cannot refrain from adding, from the *Earlier Manuscripts*, a valuable passage concerning the octagonal series, the argument of which will be clearly appreciated, though the table of numbers—grouped differently from the one given above—is here omitted. — EDITOR.]

But the intervals at which these numbers recur is even more remarkable.

Thirteen, for example, comes first in the fifth link of the chain, then in the thirteenth, then in the fifth after that: which I have marked by three groups, the last number of each being a marked multiple of thirteen.

Then comes a break in the series, the next multiple of 13 being at the end of a group of nine numerals.

So far, the chain runs by five and eight, five and eight, five and nine.

Next, for seven groups, it is three and ten, three and ten, three and ten, three and (by a sudden break) fifteen: each group ending with a multiple of thirteen.

Next, for fifteen groups, it goes on regularly by sixes and sevens, as in the last group given. But here, again, it changes suddenly to one group of ten, the last number of which is 113061 = $3 \times 13 \times 13 \times 223$.

Next, we have three groups of thirteen numerals each, the last number in the three, or the 230th link in the series, being 162240 = $13 \times 13 \times 8 \times 8 \times 15$. This is followed by another break, in a group of 11 numerals.

Next, the series goes by fours and nines, which I have followed through ten groups, each ending in a multiple of thirteen. This brings us to the 307th numeral, or to the 306th octagon,⁹ which 306 is $2 \times 8 \times 153$, while the octagonal number itself is $127296 = 3 \times 8 \times 8 \times 153$. Having thus arrived at the number of "the sons of Gon," and having gone through 42 groups corresponding to the 42 stages in the wilderness, we need not go any further.¹⁰

It is plain, that in the octagonal numbers the 8 of Life is methodically intertwined with the 13 of atonement: in connection with which it may be noticed further, that half of the multiples of thirteen are also multiples of eight. In the three groups of thirteen numbers, the result is a multiple of thirteen times thirteen: the same applies to some other cases, so that as a general rule there are two multiples of thirteen to every thirteen links in the series.

All this would appear much more striking, if we were to take up these numbers one by one, and examine all their factors: but such an examination can easily be made by the intelligent reader for himself.

The whole subject, in fact, is one of prodigious interest: it can hardly be appreciated, however, at the present stage of our Inquiry.

Though I have already passed the limits which I had assigned for this *Introduction*, I must add a word as to the answer which is furnished by these polygonal numbers to the *a priori* argument against miracles.¹¹ It is substantially this:

The *laws of nature*, it is said, are uniform in their operation,

⁹ One, the starting point of the series, is of course not included in the 306.

¹⁰ I have since carried out the series to the 382d place: the groups, in all, are 2 of 5 + 8, followed by a break of 5 + 9; 6 of 3 + 10, followed by 3 + 15; 14 of 6 + 7, followed by 6 + 10; 3 of 13, followed by one of 11 numbers; 18 of 4 + 9, followed by 4 + 3;—of 3 + 10—, which is as far as I have gone.

¹¹ The point here made is highly elaborated by Babbage, in his "New Bridge-water Treatise"—who, if I remember aright, gives some illustrations much more striking than any at my command.

admitting no break or interruption. But miracles are a break in this uniformity. Miracles, therefore, are a violation of the laws of nature, and are consequently incredible.

In answer to which it is demonstrated by the octagonal numbers, that in a chain, each link of which is the result of absolute law, there may be a perfect uniformity extending through several successive links, followed by a sudden and apparently causeless break; that this break in a single link may be followed again by a like uniformity, more or less modified, extending through several other links, till again a sudden interruption occurs, and the process begins anew; that, in short, the very law which binds the chain together uniformly, breaks its own uniformity at certain intervals, and uniformly resumes it again as soon as the interruption ceases.

Now, what is such a chain but the history of the world as recorded by Inspiration?

There is the life in Eden, the first and shortest period of nature in its uniform: but suddenly there is a break, in the Fall, the Curse, the Cherubim with their fiery swords. Then comes the line of the Patriarchs in orderly uniform succession, till in Enoch a break occurs, and a living man is translated. This is followed again by several hundred years of life in its even tenor, till suddenly the Flood comes on, and another break is recorded.

And so we go on, with a like alternation, till we come to the greatest break of all, the Day of our Lord, followed by the long and even stretch of the Christian era: which has proceeded with a modification, and goes on as steadily again as if the very thought of any check were impossible.

Thus, in that section which runs by fours and nines, when we have gone on steadily through eighteen groups, including 234 numerals, finding in group after group the same remainders at precisely the same intervals, 0, 4, 1, 4, 0, 2, 10, 12, 5, 5, 11, 10, 2, 0, and so on; and when, on entering the nineteenth, we still find the order to be as before, 0, 4, 1, 4, 0, we naturally expect the twentieth to exhibit the same uniformity: but, lo!

instead of 2, the next remainder in order, we are met by 7; and instead of a group of nine, we have one of three numerals; and a little further on in the series it begins to look as if our multiples of thirteen were never to re-appear, as many as 81 numerals having passed without violation of this uniformity. Therefore, miracles are inconsistent with the laws of nature, and, consequently, incredible.

In answer to which we say, and by means of the polygonal numbers demonstrate, that a law of numbers (which of course is a law of nature) may be manifestly uniform in its operation through a certain field, and then, without any apparent cause, may suddenly break off; and then, again, may resume its uniformity in a slightly modified way, and after an interval may break off again; and with another modification may resume its uniformity once more, and so on, *ad infinitum*.

Thus, in the octagonal series, it is a law that two out of every thirteen links shall be a multiple of thirteen, and that these multiples must occur in a binary order of 5 + 8, 3 + 10, 6 + 7, 4 + 9, and the like. When we go on, therefore, with any one stage of the series, and find that nineteen times successively these multiples come up in the order of 4 + 9, we conclude that this is the uniform law, and expect to meet 4 + 9 at the 20th place also. Yet, in point of fact, a break occurs just there, and a group of three links, terminated by a multiple of thirteen, stands without a fellow; and a new series follows of 3 + 10, going on with uniformity till another break occurs, and another seeming anomaly appears.

Now, these breaks are in strict analogy with those periods of history which are distinguished by miracles, the Noachic period, the Abrahamic, the Mosaic, the Prophetic, the Evangelic. Each of these stands out as seemingly a violation of the orderly course of events: each is followed by a renewal of natural uniformity, with a modification greater or less as the case may be. These periods, in fact, are transition points through which an old era passes into a new, the latter, however,

growing out of the former, and exhibiting the same general law slightly changed in its mode of operation.

But a mathematician will find that, in the octagonal series, these isolated groups, which I call breaks, are really not so isolated as they at first sight appear: they are binaries separated from one another by groups which come between. Thus, there is one break of 10, which finds its complement some distance off in another break of three. There is one break of 15, which is matched by another of 11, making 26, or twice thirteen. In the same way, by indefinitely continuing the series, we should find all these breaks to come under a law uniform in its operation.*

The same idea enters into any just conception of miracles. They come under a law which operates at such wide intervals that its regularity is a matter of faith rather than of sight: but that this law will be found ultimately to harmonize with what we call "the law of nature," and that the same essential principle pervades them both, is at least credible, and so far as analogy is a guide to truth, is on *a priori* grounds highly probable.

MYSTIC NUMBERS.

CHAPTER I.

SACRED FACTORS IN GENERAL.

ONE of the largest classes of phenomena connected with the subject of this work, may be brought under the rule of SACRED FACTORS. A brief explanation will put the reader in possession of the meaning of the term.

It was shown pretty amply in my former essay, that there are certain numerals such as Six, Seven, Eight, Twelve, Thirteen, which are easily associated with certain leading ideas: so that

we can speak of the Six of *preparation*, the Seven of *the Spirit*, the Eight of *new-life*, the Twelve of *order*, or the Thirteen of *separation or deflection*. It was also proved, so far as the limited scale of the Inquiry would allow, that *these elementary numbers would divide, without a remainder*, into all or nearly all the dates, periods or other figures, which can be readily associated with their several classes of ideas. To take a plain instance, the date of the Resurrection of our Lord would divide, without a remainder, by the number Eight; and the dates of other events typical of resurrection, revival or new life, would prove on examination to be multiples of the same.

Now, such a fact being found true in a certain field of inquiry, the question naturally arises, whether it will hold good in a larger field. Should it obtain quite widely, we should be warranted in calling it *a rule*. Should it be capable of application to the chief numerals of History in general, we should not hesitate to call it a general rule.

It will appear in the present work, that the rule is of wider application than in my first inquiries I had ventured to imagine; that it extends through all Chronology down to the present day; that it applies, not to Chronology alone, but to the Scripture numerals in general, and probably to all statistics; that under the principle involved in "the number of a name," it pervades the inspired Text of the Hebrew and Greek Scriptures; that while it is subject to certain limits arising from the nature of numbers or the laws of chance, yet it defies all explanation on the theory of *casual* coincidences; finally that the rule is universal in its operation, admitting no exceptions: for in the few cases which seem to be exceptions, a law of compensation comes in, which effects in one way what has failed or seemed to fail in another.¹

¹ It may be proper to say a word in reference to the accuracy of the calculations here involved. For it may reasonably be asked, how are we to know that there are no mistakes in the adding up of the figures, in such long passages? Of course, no one can claim infallibility even in the plainest matter of counting. This much however may be said with confidence: that the arithmetical process involved in this work is one of simple addition, and

One or two examples under this last head will serve at the same time to show how the rule works in general.

The prominence of *thirteen* in all cardinal dates of Mohammedanism, and in names connected with the same, would lead one to expect that numeral to be a factor of the greatest epoch of that religion, the Hejira, A. D. 622.

But reducing this date to years of the world by adding it to 4124, we find the sum to be 4746, which is a multiple of thirteen *with a remainder of one*. In other words, it misses, though but narrowly, the result expected.

Now, this is compensated in three or four ways. First, if we reckon, not from Creation, but from the year of Ishmael's Circumcision, 2107, we have to the Hejira an interval of nothing more; that, to insure its accuracy, only patience and care are needed; that, in all the instances given, the utmost pains have been taken, by frequent reviews, by varied processes, and by an observance of the usual checks and proofs, to guard as far as possible against mistakes both in the details and in the summing up. I have every reason to believe, therefore, that no errors will be found which can affect the principal results, for it so happens, in every instance, that the rule of sacred factors shows itself in many different ways; so that, even if a mistake should be made in one point or another, there are plenty of other points for all purposes of proof or illustration, which will not be affected by the error.

There is one thing, however, which requires absolute accuracy in the arithmetical process. It often happens that a passage of a particular character proves to be a multiple of the proper factor, not only in its most striking sections, verses, sentences and phrases, *but in its entire value* when added up as a whole. This result of course may be vitiated by a mistake in a single letter or figure; and in a long passage it is not easy to avoid some inadvertences. I can say truly, however, that no effort has been spared to eliminate such errors: and I feel the greater confidence in the results here given, because in nearly every instance I have detected some slips in my first summing up of a passage; and that *exquisite finish*, by which the whole comes under the same rule as the more significant parts, *has in no case appeared till every item has been carefully revised and corrected*.

Thus, in that beautiful summary of Isaiah's prophecy of Immanuel, given in Chapter XXVIII, a single letter dropped by some inadvertence vitiated at first the final result; and it was only on the correction of that mistake, that I found the whole to be *eight times eight times eight* by the *fifty* of jubilee (See p. 381 *post*).—*Earlier MSS.*]

precisely 2639 years, twice thirteen hundred, and thrice thirteen. Secondly, if instead of the Hejira, 622, we take 621 which is the year of Mohammed's famous journey into Heaven, the real crisis of his grand imposture,² we have in years of the world 4745, thirteen by 365, which last again is three hundred, and five times thirteen. Thirdly, the Hejira is always called by Ockley and other historians "the thirteenth year of Mohammed's mission."

But, finally, after all, no compensation is needed. For, on closer examination of the number 4746, we find it to be a multiple of *forty-two*, a more pointed symbol of Antichrist, and of 113, which as we shall find in other connections is more indicative of apostasy than thirteen itself. The Hejira, A. M. 4746, is the forty-two of Antichrist by the one hundred and thirteen of confusion and corruption.

I will add one example from modern history.

The French Revolution broke out in 1789: in 1791 it assumed a more distinctly Antichristian aspect in the expulsion of the Clergy for their refusal to take the oath to the New Constitution. In 1802 it came practically to an end in Bonaparte Consul for life, and in a new Constitution: in 1804, it closes more decidedly in Bonaparte Emperor.

Now of these dates, the second and fourth are in years of the world multiples of thirteen, being respectively 5915, thirteen by thirteen by five times seven, and 5928, thirteen by three by eight times nineteen: all of which factors are highly appropriate.

But we might expect something of the same kind for 1789, which is the outbreak of the Revolution, or 1802 which marks its close. These numbers of course cannot be multiples of thirteen: but as a compensation, they exhibit that numeral in another way. The first in years of the world is 5913: the second is 5926, fifty nine hundred, and twice thirteen.

Moreover the first of these dates when analyzed is found to

² For the importance of this crisis, see Ockley's Hist. of the Saracens, A. D. 621.

be *nine* times *nine* by *seventy-three*: nine being a number of judgment, and seventy-three being one of the equivalents of thirteen. It is curious, by the way, that this number 5913 contains in a different order, the identical digits that mark the duration of the French Monarchy down to that date. The foundation of the Kingdom³ is dated A. D. 430: thence to 1789 there are precisely 1359 years.

The American Revolution is so intimately connected with the French, that in mentioning the one it seems almost necessary to make some reference to the other.

Its dates are 1765, the stamp Act and the first Congress of the Colonies for resistance; 1776, the Declaration of Independence: 1778, Alliance with France, the *critical* year of the conflict; 1789, the Federal Union.

Here, again, as in the French Revolution, two terms of thirteen years each overlap one another: from the first Congress of Colonies to the Alliance with France, thirteen years; from the Declaration of Independence to the establishment of the Union, thirteen years.

The two most critical dates, 1765, 1778, are in years of the world multiples of thirteen; and even as they stand, in years of the Christian era, are such in their final terms. Of the remaining two, one has already been treated in connection with the French Revolution. The other, 1776, is in years of the world 5900, a number which occurs in very striking connections, and may be interpreted as the *fifty* of jubilee or deliverance and the *nine* of humanity. The date, in fact, is an epoch in human history, involving the assertion of principles which have been wofully abused, but are none the less worthy of all acceptance. It is curious that the Christian era date gives the *condition* on which alone human liberty can be achieved: 1776 is twice 888 or eight times 222, numbers of Jesus and of the Incarnation. "If the Son shall make you free, ye shall be free indeed."

Such instances may illustrate the precision with which the

³ Riddle's Chronology.

rule works generally: and, in cases where it cannot work in the usual way, the felicity with which seeming exceptions are brought under it by a law of compensation.

In giving other examples under the head of "sacred factors," I shall draw chiefly upon those connected with the numerals, Eight and Thirteen. These two, in their larger meaning, stand for two ideas which are the soul of History. The life of States, like the life of men, is a continuous manifestation of *defection, decay, apostasy, corruption, disintegration*,—in short, of all that is expressed in the numeral Thirteen and in its various multiples. On the other hand, it is equally a manifestation of *revival, renewal, reformation*,—in short of that great idea, the corner-stone of Christian life, which finds its perfected reality in the Resurrection of Christ, and one of its most expressive symbols in the numeral Eight. History is the conflict of these two principles. Progress is the resultant of these two forces.

Again, of these two numerals, though either would answer all purposes of proof or illustration, I shall prefer the factor Thirteen, especially when I come to later history: the reasons for this preference being, first, that its meaning can be more readily associated with definite and dated events; secondly, that being one of the larger figures, its marvellous frequency as a divisor is less open to the suspicion of chance; and thirdly, that the vast field of Mohammedan history in which it plays so notable a part is one of peculiar interest, and one which a Christian can contemplate with less bias than in dealing with facts nearer home.

At the same time, Christian history is full of that *falling away*, that defection or apostasy from the law of God, which seems to be the root-idea of this expressive numeral. There were "many Antichrists," even in the days of the Apostles. And as such Antichristian defection always shows itself in heresies, schisms, strifes, with tyrannical usurpations in Church or State, which things we know are the material of History and are always carefully *dated*, it follows that the dates of the great scandals of Christian times ought to fall under the same rule

as the events of Ishmaelite history, provided that rule be a general one.

It will be seen that they fall under the same rule precisely. And this I expect to prove, not merely by the number of instances adduced, but, what is vastly more decisive, by their unquestionable importance. Thus no dates are better known, none are of a more cardinal and critical character, than those of the Hejira, the Downfall of the Gothic Monarchy in Spain, the End of the Western Empire, the Capture of Jerusalem by the Crusaders, the Extinction of the Saracen Empire by the taking of Bagdad, the Fall of Constantinople, the Discovery of America, the Appeal of Luther, the Suppression of Christian worship in the French Revolution: or, from a doctrinal point of view, the dates of the chief Heresies, Schisms, Councils, Popes, Emperors, and the like. So with regard to periods, none are better defined or of more general interest, than the durations of the great dynasties and empires. Such cardinal dates or periods, being few in number, are the *crux* of any theory of numerical symmetries. Should the rule fail with them, then no amount of instances taken from obscure events would put it on a reliable basis. But should it hold good with them, as well as with minor dates, then its character as a principle, or rule, rests upon evidence of the highest kind.

CHAPTER II.

FACTORS OF HISTORIC PERIODS.

To illustrate the rule of sacred factors, I will begin with a few examples taken from the broad field of historic *periods* in general: a field in which the facts being few, and easily verified, the influence of mere chance upon the results obtained may be readily estimated.

The prominence of such significant figures as Four, Six, Twelve, Thirty and the like, in the early annals of Rome, was long since pointed out by Niebuhr as proof of a *plan* in the numerals of that period: which plan, of course, was attributed to Priests. More recently, critics of the same school have applied the argument more widely, and have used it as their main solvent of the difficulties of early history. Hence the *mythic* theory so popular at the present day. Numerical symmetries prove a design; a design proves a designer; but the designer cannot be chance; therefore, it must be a man, or class of men, imposing "myths" instead of history on the credulity of their fellows.

Now, reasoning on the same facts and in the same general way, with even less faith in chance as a worker of symmetries, I was struck with a seeming analogy between the Roman and Hebrew numerals: and I concluded that if the analogy should prove to be as real as it seemed, the numbers Twelve and Thirteen, which are factors of certain periods in Hebrew History, would be found factors in like manner of corresponding periods in the well known annals of Rome. Thus, in sacred history, Thirteen is a factor of that term of strife and dissension which began with the revolt of Jeroboam. Would the same be found to hold good in the parallel period of Rome? Would it apply to that long struggle between oligarchy and anarchy, that grand but mournful series of revolts, oppressions, seditions, feuds, truces, agitations, the gates of Janus ever open, wars ever raging at home or abroad, decemvirs, tribunes, dictators, and as matters went from bad to worse, wholesale slaughters and proscriptions, which are the salient points of the days of the Roman Republic?

On examining the dates, I found that it does so apply.¹ The Tarquins fell in the year 509 B. C. Octavianus resigned his power, hitherto precarious, into the hands of the Senate, and received it back in *permanence with the title of Augustus*, in

¹ See Jarvis's elaborate Table at the end of his Introduction.

the year 28 before the Common Era. The interval is four hundred and eighty-one, or thirty-seven times *thirteen*, years.

Now compare this with that period which preceded: with that rhythmical time of the seven kings ushered in by the twelve vultures of Romulus, when, in the language of Michelet,² "the city itself, the law materialized, was nothing but rhythm and number, the numbers three, ten, twelve, and their multiples, being the basis of their political divisions." This period which on account of the symmetry of its numbers has been resolved by the Niebuhr school into a kind of myth, covers 240, or by another computation 244 years, the former a marked multiple of twelve, the latter of four.

Or, compare it with a strictly historical period, the duration of the Empire in its two branches.

The Western Empire, beginning under Augustus, 28 B. C., and ending with Augustulus, A. D. 476, lasted five hundred and four years, which is twelve times *forty-two*: this latter factor being a symbol of its Antichristian character.

The Eastern Empire dates from the accession of Arcadius, A. D. 395, or more strictly from the year 397, when *it assumed a distinct and Oriental character* by the enactment of that famous Law of Treason, the effect of which is so fully described by Gibbon.³ Thence to 1453, the Fall of Constantinople, there is an interval of 1056, or twelve times *eighty-eight* years. This latter factor is appropriate to a city and empire cradled in Christianity.

The beginning of this Empire might be carried back to the year 313, when Constantine and Licinius divided West and East between them; or 325, when the project of a new Capital began to take shape in the foundation of the Church of S. Sophia in Constantinople; or 337, when on the death of Constantine the Empire was again divided.

From the last of these dates to the fall of Constantinople there are 1116 years, or twelve by thrice thirty-one. The two other periods indicated, are in like manner multiples of twelve.

² Hist. of the Rom. Rep.

³ Decline and Fall, Chap. XXXII.

The parallels to this in Sacred Chronology are so numerous as to render a choice of instances embarrassing.

One is furnished to our hand, 1 Kings, vi. 1, in the 480 years from the Exodus to the founding of Solomon's Temple: it is the time of preparation for the Temple, and is appropriately, four times 120 years, the time of the preparation of the Ark.

Each period, of course, is a multiple of twelve.

Yet this period of the Judges was on the whole a time of lawlessness and defection, in which every man did what was good in his own eyes. Accordingly, the Scriptures give us, in the New Testament, another and more strictly historical measure of it, by which it is lengthened *fifty-three* years and comes to 533, or *thirteen* by forty-one years.⁵

The term of solid unity under the monarchy embraced the forty years of Samuel and Saul, the forty of David, and the forty of Solomon, in all 120 years: the term of schism and division, from Jeroboam to the Captivity in Babylon, is 390 years, *thirteen* by thirty.

Other instances I pass by, as my object just now is to show the working of the rule in ordinary history, rather than in the sacred annals: the symmetries of these latter being beyond all reasonable question.

Having examined the dates of Rome, the fourth of Daniel's "great beasts," let us take up now the three great powers which

⁴ Gen. vi. 3. This is sometimes understood to mean that 120 years should be the term of human life. But men continued to live from 600 to nearly 200 years till long after the flood; and there is no time in history, sacred or profane, when the term was 120 years. It is more natural to understand that 120 years of reprieve from judgment were granted.

⁵ I have shown, in *Palmont*, that S. Paul's reckoning can be reconciled perfectly with that of 1 Kings vi, by supposing the latter to have computed the *undated* time of Joshua by a mystical *seven* years, whereas, S. Paul took the probable term of 60 years. Both in that work, and in this, I assume the period to have been counted from the end of the Exodus, not from the beginning: otherwise, a reconciliation of the two accounts seems hopeless. I may here add, that in the larger experiments of this work, I have adhered strictly to the chronology given in *Palmont*, finding no reason to alter it in a single item.

preceded: a few of the dates are open to dispute, but by allowing for the differences, we can ascertain the tendency, at least, of these historic periods.

First in order is the "winged lion," the Assyrian-Babylonian Empire. Its cardinal dates, as given in Rawlinson's Herodotus, are as follows:

B. C.	$\left\{ \begin{array}{l} 1273 \\ 1270 \\ 1267 \end{array} \right\}$	.....	First rise of Assyrian power.
	747	.....	Era of Nabonassar.
	625	.....	Fall of Nineveh.
	604	.....	Nebuchadnezzar.
	538	.....	Cyrus.

In the first of these dates there is a difference of six years: 1273 according to Berosus, 1267 according to Herodotus. If we take 1270 as a mean between the two, we have the very marked periods of 666 years to Nebuchadnezzar, and 66 years from Nebuchadnezzar to Cyrus, each period being suggestive of "the number of the beast." The two together are 732, twelve times sixty-one years for the entire duration of the Empire of "the first beast."

From the epoch of Herodotus, 1267-6, to Cyrus, we have 729, or 728 years: the former of which is nine times nine times nine, a concentrated number of humanity and judgment, and the latter *thirteen* by eight times seven—all very significant factors.

From the surer era of Nabonassar to Nebuchadnezzar there are 143, thirteen by eleven years: from the same to Cyrus, exclusively, 208, or thirteen by sixteen years.

From 1267 to 747 there are 520 years, thirteen by forty, the duration of the first Assyrian Empire according to Herodotus and Usher.

In connection with the first of these periods, 732 years, it likewise marks the duration of Carthage, which was founded

in 878 B. C. and destroyed in 146, in all twelve times sixty-one years.

The second great power, the Medo-Persian empire, "the bear" of Daniel, endured from the fall of Babylon, 538 B. C., to the death of the last Darius, 330 B. C., in all 208, or thirteen by sixteen years: which is a reproduction of the Nabonassar period of Assyria and Babylonia. If we count from 559-8, the founding of the Persian Empire by Cyrus, it will be about 228, or twelve times nineteen years.

There is a tendency, in short, to twelve or thirteen, the former being appropriate to the idea of solid organization, the latter implying more or less of division, defection, corruption.

To the third beast of Daniel, the graceful, gay, fragrant, and four-winged leopard, "dominion was given:" namely, the Catholic dominion signified by four wings, the universal and enduring supremacy of poetry, philosophy and religion. In this sense, no dominion can compare with that of the Greeks. To the Greek mind it was given to inform the world. The Greek tongue was chosen as the vehicle of the Gospel. By the Greek intellect the Catholic Creed was moulded into its abiding form. Christianity, the true "dominion," is eminently Greek.

And the numbers of Greek history are in accordance with all this. From the first reliable date, the Olympic era, 776 B. C., to the founding of Alexandria, 332, there are 444 years, the concentrated city number,⁶ the symbol of order and universality: by factors, it is twelve times thirty-seven. Again, from the founding of Alexandria, 332 B. C., to the taking of that city by the Saracens, 640 A. D., there are 972 years, twelve multiplied by three to the fourth power. All these factors are exquisitely appropriate.

As a material power, Greek dominion hardly covers more than the reign of Alexander, which was thirteen years if counted from his accession, or twelve if counted from his victory over the Thebans: as this last event put him at the head of all

⁶ It is the number of the Hebrew name of *Damasrus*, which is accounted the oldest and most beautiful of cities, "the eye of the East."

Greece, twelve years are the measure of Greek power in its solidarity. Upon the death of Alexander it was broken, and it is not easy to fix the time of its end. The battle of Pydna, however, was decisive of its fate, and is universally assumed as the epoch of Roman supremacy in the East. Between this date, 168 B. C., and the accession of Alexander, 336, there are 168 years, or twelve times fourteen.

It may be noted also, as marking another critical period, that the struggle with Persia, from the Battle of Marathon, 490, to the invasion by Alexander and the Battle of the Granicus, 334, is 156, or twelve times thirteen years.

Such facts, taken as they come on the broad stream of history, with no critical adjustment or emendation, are sufficiently remarkable in themselves. Force is added to them when we consider that the Greeks, like the Romans and Hebrews, almost worshipped the numbers twelve, thirty, and the like. "At Athens," says Michelet, "there were twelve cities distributed into twelve demes, twelve phratries, four other divisions: on Areopagus, at first, twelve gods, twelve phratries, thirty gentes."

Now, it is with a feeling of surprise, and, if our enlightened age will pardon it, with something like awe, that coming out from that ancient realm of types and shadows, and entering the broad day-light of our familiar Christian era, we find the shadows to be clinging to us still: so that facts which staggered Niebuhr in the early Roman annals, or which stagger our Milmans and Stanleys in the numerals of the Bible, are paralleled in such notorious historical events as the Empire of Charlemagne, the Saracen dynasty in Bagdad, the same in Spain, or the little Kingdom of Jerusalem founded by the Crusaders.

The Empire of Charlemagne was an attempt to realize the grand ideal of a united Christendom. It failed to give the world that glorious reality, but, so far as the shadow or type goes, it was eminently successful. It endured from the year 771, when Charles became sole monarch, to the treaty of

Verdun in 843, which is the date commonly given for "the division of the Carolingian Empire." In all, it is seventy-two or six times twelve years.

In like manner, "the Christian Kingdom of Jerusalem," founded by the Crusaders, was of no great worth from a material point of view. In its suggestive name, however, in its inspiring associations, in the grand and glorious idea which it for the time being embodied, it is among the most expressive of all historical types of the

"Lux beata, vera pacis
Visio, Jerusalem,"

the promised union of the nations under the beneficent sceptre of CHRIS. And its duration was one of the most perfect of the symbols of this idea. It lasted eighty-eight years as an independent power; fifty-six or seven times eight years in vassalage to the Egyptians: in all one hundred and forty-four years, which is twelve times twelve. What is more curious still, its latter term of fifty-six years, from its capture by Saladin, 1187, divides into two expressive periods: namely, the occupation by the Egyptians till it was given back to the Christians in 1229, an interval of *forty-two* years; and the restored rule of the Christians till 1243, a period of *fourteen* years.

But even this instance is surpassed, if possible, by the accumulation and reiteration of sacred numbers in the Califate of Bagdad. This empire fell, with the capture of the City by the Moguls, in 1258. Its duration, therefore, is six hundred and twenty-four years, if reckoned from the Conquest of Damascus in 634: four times twelve by thirteen years. This, moreover, divides into two periods, the reign in Damascus to 766, and that in Bagdad to 1258: that is, 132 years for the first, and 492 for the second, both multiples of twelve.

By reckoning back from 1258 to other critical eras of Mohammedan power, we have, first, from the Hejira 636 years, twelve by fifty-three; secondly, from the fabled journey into

Heaven 637 years, thirteen by seven times seven; thirdly, from the Conquest of Spain 546 years, thirteen by forty-two; fourthly, from the great Schism 598 years, thirteen by twenty-three.

In short, as Ishmael in the Bible is marked by thirteen, the year of his circumcision, and by twelve, the number of his sons, so in history the twelve of a well-ordered polity seems to combine or struggle with the thirteen of defection and apostasy.

Yet the symmetries connected with the cycles of Mohammedanism are capable of a more exquisite finish still. The Saracen empire in Spain was a period of perpetual wars, of inextinguishable feuds, in which each of the two great parties was a house divided against itself by dissensions hardly less bitter than those which were indulged against the common foe. This empire began in 712, the downfall of the Gothic monarchy: it continued to 1492, the expulsion of the Moors from Spain. In all there were seven hundred and eighty years, thirteen by five times twelve. And this term is divided in the middle by the date 1102,⁷ "the division of the Empire of the Seljukides," into two equal spaces of three hundred and ninety years, which is thirteen times thirty, the duration of the schism of Israel. Furthermore, if we date the Empire of Spain, not from the conquest of that country, but from the eventful year 634, when the Crescent first entered upon its career of baleful splendor, we shall have a period of eight hundred and fifty-eight years, which is the *thirteen* of apostasy multiplied by *sixty-six*, a form of "the number of the beast."

From 1492 to 1882, the equivalent of 6006 in years of the world (which from reasons of analogy I have made the *hypothetical* terminus of the six millenniums), there is another term of 390 years: the same date would also be the end of the 1260 years from the Hejira. This would give for the great Antichrist power a duration of thirty times forty-two years: while its year of the world date would be eleven times *thirteen* by forty-two years.

⁷ Riddle's Chronology.

Examples of the same kind, on a smaller scale, are common in modern history, as will be seen more fully in the course of this inquiry.

Thus, in the great Rebellion in England: the king was seized and imprisoned in 1647, and the Restoration took place in 1660, giving for the Commonwealth thirteen years of duration.

So in the French Revolution, the king fled and was arrested in 1791; Napoleon became Emperor in 1804: a space of thirteen years.

Or, in another form, the Revolution broke out in 1789; Napoleon became perpetual Consul in 1802: which again is a space of thirteen years.

The exact parallel to this in the American Revolution has been already given in another place: it may be noticed further, however, that from 1776, the Declaration of Independence, to 1789, the French Revolution, there are just thirteen years.

The revolution which secured the Independence of the Netherlands is another example: it broke out in Flanders, 1566, and terminated in the Union of Utrecht, 1579, just thirteen years.

Now, upon a few instances like those given in this Chapter, but neither so numerous nor significant, the destructive school of critics has built up a great argument. By a double-edged, or perhaps rather a double-faced, *critique*, they prove two things the direct opposites of one another. The modern examples, of which they have noticed two or three, are attributed by them to chance,⁸ which is their god: the ancient are all set down to priest-craft, which is their devil. With "chance" to explain the symmetries of recent times, and with "priest-craft" as an alembic for ages more remote, the *Scienza Nuova* is armed at all points.⁹ The grand story of old Rome

⁸ So Niebuhr reasons with regard to a marked recurrence of 360 years, twice in the earlier, and twice in the later history of Rome; the earlier two he attributes to *deixis*, the latter to a "curious accident."

⁹ I do not deny that this *new scienza*, conceived by Vico and brought to

is resolved into "a myth." Faithful Herodotus turns out little better than a liar. And as to the Hebrew annals: with their numerals "given up," with their miracles "explained," with their inspiration ignored, with their glorious beauty defaced, with their life eaten out, they are converted into fit material for "Lectures on the History of the Jews."

I will not imitate these critics by building an argument upon the few facts given in this Chapter. Before attempting anything of the sort, I will go on by a patient process of induction, from the era of Creation down to the present day, to show that these numerical symmetries are not rare and exceptional, but may fairly be reckoned among the everyday things of the great mystery of human life.¹⁰

CHAPTER III.

THE WORLD BEFORE THE FLOOD.

THE first great period of human history is a sad story of almost universal corruption, relieved only by a line of sacred witnesses who were reduced at last to the "few, that is eight souls," saved in the Ark.

Hence, appropriately, the first date of the period is 130, a

perfection by Niebuhr, labored to build up as well as to destroy; and perhaps with real success. Its power of destruction, however, is certainly more clear than the opposite: especially, when the instrument is wielded by inferior hands.

¹⁰ Even human thought has power to clothe itself in numbers: and where there is a true poetic instinct, the numbers are not taken at random, but in some mysterious way seem to be moulded by the thought and to harmonize with it. In this, however, only syllables are numbered; and the numbering has reference only to musical effect. Divine inspiration carries the principle much further. Every letter has its number, and every number its meaning: yet all these minute elements are so harmonized that, the leading thought of any marked passage being given, the character of the number which shall come out may be intallibly predicted.—*Earlier MSS.*]

multiple of *thirteen*, the birth of Seth, who was substituted or "put" in the place of Cain. Thus, the first historic period is marked as apostate, or, more properly, *as redeemed*. For sin and atonement are identical in number, as will be shown more fully in its place.

And the end of the Antediluvian world accords with this beginning. Lamech, the last link in the succession, lived "one hundred and eighty-two years" before the birth of Noah, which is thirteen multiplied by fourteen; and died 1651 years after the Creation, thirteen times one hundred and twenty-seven.

Within these limits there are in all twenty-seven numerals, connected with the ages of the patriarchs; and of these there are *six*, which are multiples of thirteen.¹ In other words, there are three times as many as the laws of chance would allow. By tabulating these numbers, we get about sixty dates and periods:² of which no less than twelve are multiples of thirteen, being again three times as many as the laws of chance would allow.

We say therefore that thirteen is decidedly *the dominant factor* of this period of primitive corruption.

The case, however, may be stated much more strongly. The number sixty-five, or five times thirteen, is more especially *the* numeral of corruption and disintegration. Now, among the twenty-seven numbers before mentioned, this 65 occurs three times: which is about eight times as often as the laws of chance will allow. Or, if these numbers be tabulated, out of some sixty dates and periods which they yield, we find at least eight of which sixty-five is a factor.

In other words, the number sixty-five recurs more than eight times as often as the laws of chance would allow.

In a period, then, of which corruption and apostasy are the marked characteristics, we find *the numeral* of corruption to be most decidedly and emphatically the predominant number.

¹ Gen. v. 3, 14, 15, 20, 21, 25.

² The periods are given in Gen. v.; the dates, in the *Tables* at the end of this work.

And this comes out more clearly by a simple experiment. Taking the numerals of this period, let us alter them all by subtracting the number *one* from each, or by *adding one* to each.³ Thus, we shall have some sixty numerals such as chance might supply us. By so doing we shall find, in each case, whether we alter the numbers by adding or subtracting, that there are just four multiples of thirteen among them :—which is precisely the number that the law of chance would allow. If we try the same experiment in reference to sixty-five, we shall find no multiple of that expressive factor among them :

³ Thus, instead of 130, read 129, or 131, and so on for all the others. Most of these numbers, by the way, are altered to our hand in the *Septuagint*, with a view to lengthen the Chronology. As thus altered, they yield (out of thirty periods) three multiples of thirteen, a trifle more than the mathematical proportion : but two of these three occur in numbers not altered. In the dates resulting from these alterations, there is one multiple of eight, and one of thirteen, which is about the mathematical rate. In short, the altered numbers of the *Septuagint* yield the various factors in close accordance with the well known rate of mere chance. Of the exquisite symmetry of the Hebrew numerals hardly a trace can be found. The alterations are made by adding 100 years to each first term of the patriarchs, and by subtracting the same from each second term, leaving the third unchanged. By a strange fault, these translators, however, departed from their rule in one instance, and altered the numbers of Lamech throughout. Perhaps they thought the striking number 777 might provoke criticism. It is a remarkable instance of the folly of attempting to conciliate unbelief by tampering with the Sacred Text. The word of God must be taken as it is—even though it may seem paradoxical.

[In one of his Earlier MSS. the Author thus states the summary of his experiments on the Text of the Hebrew and Greek originals, and on the *Septuagint translation*].—

The principle has been tested, in fact, by thousands of experiments on names, phrases, paragraphs, chapters, and even books of Holy Scripture, without a single instance of its failing to bring out the expected and appropriate numbers. What is equally significant, the same experiments when tried on the Greek of the *Septuagint translation* almost always result in failure : though, if they are tried on any of the New Testament translations from the Hebrew, they invariably succeed. In short, the numerical analysis brings out a marked and organic difference between inspired and uninspired writings. The former have always their appropriate number.

which, again, is in accordance with the mathematical law of chance.

By the negative test, then, as well as by the positive, there is such a preponderance of the appropriate factor *thirteen* as cannot be reasonably attributed to chance.

But this great Antediluvian period divides easily and naturally into two terms. There is the time of ever increasing corruption to the days of Noah, 1056 years : there are the days of Noah, 600 years.

Now this latter term was one of new life, of comfort and of hope : as Lamech said on the birth of Noah, "this same shall comfort us concerning our work and toil of our hands."

Accordingly, in the numbers connected with the days of Noah, the dominant factor is no longer thirteen, but the *eight* of new life, the *six* of finality, the *nine* of judgment.

Out of twenty-seven terms of years preceding the birth of Noah, there are three which are multiples of eight—somewhat less than chance would afford. Moreover, each of these three occurs appropriately. Adam lived eight hundred years after *hope was renewed* by the birth of Seth : and Seth, in whom the covenant was renewed, lived 912 years, a multiple of *eight*, of six, of twelve, of nineteen. In the same way, there was a great revival of religious life in the person of Enoch, who walked with God : and "Jared lived, after he begat Enoch, eight hundred years," the same dominical term that had been granted to Adam after the birth of Seth.

Thus, in the period before Noah, while there is only the natural number of eights, yet in each case this number appears in accordance with its symbolical meaning.

But this is much more marked in Noah's term. Noah, "the eighth person," entered the ark in the year 1656, which is *eight* by nine by twenty-three. He was 600 years old, *eight* by five by fifteen. He had begun the preparation of the Ark when he was 480 years old, *eight* by five times twelve, or by four times fifteen. The term of suspended judgment, while the Ark was a-preparing, is 120 years, *eight* times fifteen.

Thus, each of the Noachic terms is distinguished by the factors *eight* and *fifteen*⁴—eight, of the first resurrection, and fifteen, of the second.

The only term not a multiple of eight is the "five hundred years" that had elapsed when he begat Shem, Ham, and Japheth. But even in this case the factor is implied. For it is proper to allow four years for the birth of the three sons: which would make 504, *eight* by nine times seven.

If we take the *dates* which result from tabulating the periods given in Gen. v., we find that before the birth of Noah not one out of the eleven is a multiple of eight, but of the ten that follow four are most appropriate and significant multiples. Thus, the birth of Noah is 1056, *eight* by twelve by eleven; the suspended judgment, *when the preparation of the Ark began*, is 1536, thrice *eight* times *eight* times *eight*; the conjectured birth of the third and last son, 1560, *eight* by fifteen by thirteen—this last being appropriate to Ham, who apostatized; and the Flood, 1656, *eight* by twenty-three by nine. This last factor nine is a number of judgment, and the twenty-three, with which it is combined, is equivalent in meaning to thirteen. The year of the Flood, therefore, combines the numbers of resurrection, of transgression, and of judgment.

It is particularly noteworthy that the year of the "Ark wherein a few, that is eight, souls were saved," is the grand dominical, thrice eight to the third power. It will also be seen, in another place, that the year of the Flood is the exact numerical value of S. Peter's phrase, *Baptism saves*, in that passage in which he makes Baptism the antitype to the Flood.

In short *eight* is the predominant factor of the numerals of Noah's day: *thirteen*, of the age of apostasy which had gone before.

⁴ To which may be added the Church number *twelve*. This occurs in the 912 years of Seth and the 840 of Cainan; after which it appears no more either in dates or periods, till it falls in a cluster upon the Noachic term. Out of 35 dates and periods before Noah there are but 2 multiples of twelve: out of about 15 that follow Noah's birth, 8 are multiples of twelve—nearly eight times the rate of chance.

All this is striking enough. But the consistency of the whole will rise to the dignity of a miracle of art, when, on a more minute examination, we shall find that the numerical system thus indicated on the surface of Scripture is wrought into every fibre of the sacred Text; so that the figures which result from counting the numbers of *the names* of the antediluvians, or from ascertaining the arithmetical value of each passage in which they are described, correspond exactly to those which we have drawn from the chronological series.

To give one example by way of anticipation:

We have noticed that the year of the Ark is the grand dominical, thrice eight times eight times eight. We shall find that the names of those who were borne in the Ark are, if added together, a multiple of eight: and if the name of Ham (who apostatized) be subtracted from their sum, they amount to the most significant of all dominicals, *eight* hundred *eighty* and *eight*, the number of the holy name *JESUS*. In other words, *Noah*, 58, *Shem*, 349, *Japheth*, 490, are together 888.

I refer to such facts, in this place, merely as a notice to the reader, that the system now under examination is what may be termed a *threefold cord*; and that the line which we are now pursuing represents not a third, indeed hardly a tenth, of the strength which the argument will assume when all the different strands shall have been brought together.

I conclude this Chapter with observing that all the numerals of the Antediluvian age are highly expressive: but I omit the analysis of them, lest the multitude of facts and details should lead us too far from the principal purpose of this inquiry.

It is important to notice, however, that the number six as a factor of dates, appears in "the latter days" of the Antediluvian world, the age of Noah. It is a number of finality, or secular completeness. It enters into the year 930, the death of Adam. This is its only occurrence till the birth of Noah, 1056, which may be resolved into eight by twice sixty-six. Out of the ten dates of the Noachic period, those "latter days" of the Antediluvians, seven are multiples of six. The first of these is as

we have seen, a multiple of sixty-six: the last is a multiple of six times six.

But the meaning of this will appear more plainly in another connection, when we shall take in all the "latter day" periods at a single view.⁵

Among other significant numbers belonging to this period, it may be noticed that the forty of covenanted probation, which the Prophet Ezekiel⁶ identifies with *Judah*, and which is more conspicuous on the surface of Scripture than any other of the larger numerals, is among the most constant factors of the *lulian* Chronology. It appears thrice among the twenty-seven periods prior to Noah: for Adam lived after begetting Seth twenty times forty years; Cainan, after begetting Mahalaleel, the fifth patriarch, twenty-one times forty; Jared, after begetting Enoch the seventh, twenty times forty. But its occurrence is most emphatic in Noah's days. Noah lived forty times fifteen years before the Flood; forty times twelve before the Ark was commenced; forty times three while the Ark was a-pre-

paring. Among thirty terms or periods, forty is appropriately a factor of six—more than seven times as many as the rate of chances would warrant.

It appears also in one date, and with peculiar emphasis and power. The year 1560, which I have assigned for the completion of Noah's family—on the hypothesis that the three sons were born in rapid succession—is by factors forty times thirty-nine, or four times the "three hundred and ninety" which Ezekiel⁷ assigns to Israel. In other words, the two factors which have so conspicuous a place in the later history of Judah and Israel, first make their appearance together in the birth of the three sons of Noah.

The "four hundred and thirty" of Israel-Judah, according to Ezekiel, or its multiple, 1290, one of the great numbers of Daniel, comes out once in the death of Mahalaleel the fifth patriarch. Its equivalent, 105, the sixty-five of Israel added

⁵ See Chapter V.

⁶ Ezek. iv. 6.

⁷ Ezek. iv. 5, 6.

to the forty of Judah, precedes the birth of Enos, when "men began to call on the name of the Lord," and is a factor of Cainan's 840 years after the birth of Mahalaleel.

Finally, the eight, or eight hundred eighty and eight, which belongs to the family in the Ark, is beautifully emphasized by two *seven* hundred and *seventy seven*s, which immediately preceded. Lamech lived 777 years. Methusael, who is Lamech's correspondent in the Cain line, being the immediate predecessor of the terminal group, is 777, according to "the number of his name."

In the Cain line, I may observe, there is no chronology; but the deficiency is more than made up, as will be seen in its proper place, by the numerals which come out from the analysis of names and descriptive phrases in the sacred narrative.

It will be enough to notice here, what has often been remarked by skeptical writers, that the two lines of names have a striking resemblance and correspondence in their prominent features.

There is an Enoch in each; a Lamech; an Irad in the one corresponding to a Jared in the other; a Methusael, and a Methuselah: while in each the succession terminates in a sort of trinity of brothers.

But with such resemblances in the details, there is an equally striking contrast in the general result.

Seth's line consists of nine patriarchs, branching out into the churchly *twelve* through the three sons of Noah.

Cain's line is of six patriarchs, a secular number, branching out into *nine* through the three sons of Lamech. The earthly and the human are predominant. Yet a preference for the ecclesiastical number is shown even in this case, by adding the names of Adah and Zillah, the two wives, and of Naamah the sister. On the other hand, no females of the Seth line are mentioned by name; but *Noah's wife*, Gen. vii. 13, is numerically 765, which is five times the sacred 153, the number of "the Sons of Gon." In the same way, Noah himself, with the dis-

tinctive prefix *eth*, is 459, thrice the same "one hundred and fifty and three."

On the whole, the parallel between the two is carefully maintained, but with a marked and significant difference.

CHAPTER IV.

THE KINGS.

THE numerals of Scripture are treated so abundantly under other heads, that in the chronological part of this work it will be enough to give a few examples.

I will, therefore, pass over the periods from the Flood to Abraham,¹ from Abraham to Moses,² and from Moses to the Kings,³ merely remarking that the symmetrical character of the dates and terms of those periods is more obvious than anywhere else in history. I omit them, partly that we may come the sooner to dates which are unquestionably historical, and partly because the reader can easily examine this part of the subject for himself.

The times of the Kings are so rich in numerals, and all so full of meaning, that they will answer all purposes of proof or illustration, so far as the Bible is concerned.

I begin with noticing, what has been observed by Kurtz, that in Judah there are twenty successors of Solomon, of whom 7 are theocratic, walking in the steps of David, and 13 stained more or less with the crime of apostasy.

So, in Israel, there are 13 kings of the schismatical line, and after them an anarchy: the thirteenth, moreover, is Jeroboam II., the most powerful prince of that line. On the other hand, in Judah, the thirteenth from Saul is Uzziah, who was smitten

¹ See the *Appendix*, Chapters I., II., III.

² *Ibid.*, Chapters XII., XIII., XIV.

³ *Ibid.*, Chapters XVI., XVII., XVIII., XIX.

with leprosy for intruding into the priestly office; and the thirteenth from Solomon, Ahaz, a still more wicked apostate.

The entire number of David's line is 22, a number of Incarnation:⁴ in Jeroboam's line there are thirteen before the Anarchy, and six after it, or in all, 19, a number of mere humanity. The promised Seed must come of the house of David.

Of the more conspicuous periods, 490 years, the seventy sevens of Daniel, include the whole term from Samuel and Saul, A. M. 3028, to the Babylonish Captivity, 3518: while from David to the Captivity we have the equally significant cycle of 450 years. This same 490 is a measure of all the grand periods of sacred history. From the first birth after the Flood, that of Arphaxad, to the marriage of Isaac; from Isaac's marriage to the First Servitude; from the Exodus to Samuel; from Samuel to the Captivity; from the first Temple to the second; from the second Temple to Augustus; from Ezra's Commission to the Preaching of the Gospel to the Gentiles; from Barcochbas, the false prophet, to the Hejira; these, with some dozen other important periods, are all measured by the prophetic "Seventy weeks," the 490 years of Daniel. We may say, in general, that it is the exact term of the Arphaxad period, of the Abrahamic, of the Judges, of the Kings, of the Scribes, and finally, under the Christian era, of the Bishops of Jerusalem. Included in all these periods, there are also terms of 450, 40, 430, 390, 65 years, recurring with equal pertinency and precision.

Among shorter periods, we may notice first the term of solid nationality from David to the fifth year of Rehoboam, when

⁴ In the Kings, as in the Judges and other instances already given, the churchly 12 is preserved: for the whole line, including Saul, the rejected, and Athaliah the usurping queen, consists of 24 or twice 12 names. The same tendency is seen later in the 120 princes of Darius: in the 12 princes who came up from the Captivity; and, as we come to the latter days, in "the great synagogue of 120." In the New Testament, 12 Apostles and 120 disciples, 24 elders, and the like, put a final seal to the persistency of this number.

the schism was accomplished, 84 years, or seven times twelve; or, from David to the final defection of Zedekiah, 468 years, thrice thirteen by twelve. The three forties, in succession, of Samuel and Saul, of David, of Solomon, making in all, 120 years, are manifest on the surface of Scripture, though for the length of Saul's reign we have no dates in the Old Testament, but are indebted to S. Paul. Other like terms of solid nationality will be found in like manner to be multiples of 8 or 12: but when schism and corruption come in, the factor 13 must come in with them.

Thus, there are 390 years, thirty times thirteen, from the Schism to the Captivity: the same expressive term having previously marked the times of the twelve Judges,⁶ that period when there was no king in Israel, but every man did that which seemed good in his own eyes.

In the same way, there are 52 years of apostate Uzziah; 39 of Asa, who being ill that year, "sought to physicians," instead of seeking to the Lord; 13 of Jehoshaphat's alliance with the sinful house of Ahab; 65 of the breaking up of Israel, foretold by the prophet Isaiah; and, most striking of all, because so carefully veiled, the 13 years of wicked Ahaz *after he had apostatized*. This last is one of those latent facts which abound in Scripture, and are worthy of special study.⁷ But it will be enough to notice here that, the reign of Ahaz being in

⁶ There are 12 Judges: but, if we count *Amalech*, the usurper, there are 13. The same tendency of 12 to run into 13 is visible all through the sacred line. Thus from Adam to Noah there are 12 names, excluding Cain, but 13, if we admit him: from Seth to Noah and his sons, 12 if Ham be excluded, 13 if we admit him: from Shem to Jacob, 12 without Ishmael, 13 with him; so with the 12 tribes which became 13, though one is always omitted in the enumeration. In the Apostolic College there were only 12 at any one time: yet even there, 13 were chosen, as one of the original 12 proved a devil.

⁷ [The following enlargement is added from *Exeter MSS.*—EDMOR.]

It is not easy to limit the application of this principle, as far as the Scriptures are concerned. "It is the glory of a king *to conceal* a matter." Few things have struck me more forcibly, in my pursuit of the present subject, than the frequency with which a seeming contradiction in Scripture turns

all sixteen years, there are clear, though slight, intimations that for his first three years, the time of that glorious prophecy of the EMMANUEL, and also of a Jubilee, he followed in the steps of his father Jotham. Thirteen years, therefore, are the term of the *apostate* part of his reign.

The divisions of Solomon's reign are equally significant and more obvious. "Seven years" he was engaged in building the LORD'S House: but in building "his own house," that house so full of apostasy even in his own time, and so fearfully stained by it under his successors, he was "thirteen years." In David's reign, likewise, the periods are significant. "Seven years" he abode in Hebron, and "thirty-three" years in Jerusalem: the force of the "thirty-three" being obvious in this

out at the last to involve no real discrepancy, but to be merely a subtle indication of a hidden and significant fact.

Thus, to take a remarkable instance, the reign of Jotham, the righteous father of the wicked Ahaz, is given both in Kings and Chronicles as "sixteen" years; yet, in the very same Chapter of Kings in which this is mentioned, and only two verses before it, Hoshea is said to have slain his master in the "twentieth year of Jotham." This is the first difficulty to be noticed. Afterwards, a second difficulty occurs in synchronizing the early years of the reign of Hoshea with those of Hezekiah, King of Judah: a difficulty so great that, without violence to the *data*, no ingenuity has fully succeeded in its removal. Having tried it repeatedly, and in a great variety of ways, and having carefully examined what others have said on the subject, I was for some time content to give it up as a case of probable "corruption of the text."

But at a later period, having had in the meanwhile some experience of the Scriptural way of *intimating* facts which are not expressly mentioned, it occurred to me that there might be an object in the kind of double term which is given to the reign of Jotham. Actually, he died after sixteen years; but as Ahaz, his wicked successor, followed in his father's steps about three years before he apostatized—which three years, moreover, were marked by a Jubilee and by the glorious prophecy of the EMMANUEL—the reign of Ahaz would naturally divide into two unequal parts, viz., three years *theocratic* following in the steps of Jotham, and *thirteen* years of that thorough-going apostasy for which his name is infamous. This being the case, Jotham reigned, morally and in spirit, nineteen years—sixteen years in himself and thence in his son. Whatever may be thought of this idea, it has at least the merit of solving the other difficulty with regard to the reign of Hoshea.

among other things, that it is the traditional period of the earthly sojourn of Our Lord.

The same applies to Rehoboam's reign. Three years he was "strengthened," the schism not being completed till the fourth year; in the fifth year the city was taken, and the Temple despoiled by Shishak, king of Egypt. There remains for the rest of his reign a thirteen years' space of distraction and humiliation, with "brazen shields" hung up, in place of Solomon's "shields of gold." In the same way, Josiah, the great reformer and reviver, was eight years old, when he began to reign; in his eighth year "he began to seek the Lord;" and in his eighteenth year held that great Passover of the revival, the like of which had not been seen under any of the kings before him. On the other hand, the nation was too far gone in the way of ruin to be rescued by Josiah. Apostasy was more than a match for any efforts at reform. In Josiah's thirteenth year, Jeremiah began his mournful strain of warning against defections. And even after the great Passover there was a terrible backsliding. For thirteen years the pious king struggled: but as the fateful period closed, he also "started aside like a broken bow:" for he engaged in a needless war against Necho, king of Egypt, and "hearkened not unto the words of Necho from the mouth of God." So good king Josiah perished in Megiddo; "and all Judah and Jerusalem mourned for Josiah." The Captivity soon followed. Thirteen years later Ezekiel began to preach against apostasy not yet corrected; and till the destruction of the City and Temple by Nebuchadnezzar, every year was marked by warnings and denunciations.

Equally striking is the result, if we examine the dates of this period. Saul completed his apostasy and perished in the year 3068; a little before David's death was the rebellion of Adonijah, 3107; Solomon's apostasy and Rehoboam's flight to Egypt may be dated, from probable evidence, two years before the death of the wise king, 3146;⁷ in 3198, the wicked apostate

⁷ Thirteen by two hundred and forty-two.

Omri began to reign in Samaria; in 3315 was the beginning, and in 3367 the end, of the fifty-two years of Uzziah, the apostate; in 3536, Zedekiah the last king achieved the final defection: for, having been induced by his fear of Nebuchadnezzar, and by the warnings of the Prophet, to release all Hebrew servants in the jubilee⁸ which had just past, he took them back again when the danger had gone by, and so brought upon the City and Temple "a swift destruction."

The only remaining date that divides by thirteen—save one which I omit as doubtful—is the first year of Cyrus, 3588. This is a multiple also of twelve. It was an epoch, in fact, in which the two principles came together. In the return of the captives there was a restored nationality: in the realizing of that fact, there were backslidings, defections, and fleshly oppositions, manifested not only in the narratives of Ezra and Nehemiah, but in the very expressive names and numbers which accompany those narratives. This will be seen in Chapter XVI.⁹

The *eight* is found in 3152, a year of apostasy marked by the terminal 52, but a year also of revival: for though the king "forsook the Lord and all Israel with him," yet, when Shishak came, "the princes of Israel and the king humbled themselves, and said, the Lord is righteous." It is found in 3168, 3192, 3208, three marked periods of Asa, the restorer; in 3240, that day of terrible purgation by Jehu and Athaliah; in 3352, when after an interval of anarchy, Zechariah restored the monarchy in Israel. The same factor enters beautifully into the year 3400, the date of Hezekiah's reform, five times five by eight times seventeen, numbers of the law, of revival, of God's people; also into 3496, the year of Josiah's great reform. Equally remarkable is the year 3384, the second of Ahaz, the date of Isaiah's glorious prophecy of Emmanuel.

⁸ This Jubilee (Jer. xxxiv. 8), the only one (I believe) distinctly recorded, was in the year 3534, six times nineteen by thirty-one—numbers of finality and judgment in the Name of the Lord.

⁹ See also, *Appendix*, Chapter XXI.

Omitting a few examples of less mark, though not less significant, I conclude with an instance of that singular felicity with which the sacred factors concentrate, or crystallize as it were, upon the cardinal and critical dates, giving them an emphasis proportionate to their importance.

The epoch of Solomon, the time of the first Temple and the great type of the Christian era,¹⁰ is 3108, thirty-one of Deity, and eight of new life, or, by factors, 7 times 444: that of Ezekiel's sublime vision of the Temple of the Resurrection is 3552, 8 times the same 444. In the one case, the city number, the symbol of order and Catholicity, combines with *seven*, the number of the Spirit and of the Christian era: in the other, it combines with the *eight* of the Resurrection. Or, it may be analyzed into 4 times 777 for the one, and 4 times 888 for the other: the 777 being associated, as we shall see, with Lot in Sodom, a type of Christianity, and the 888 being the number of the holy Name Jesus.

Other dates and terms connected with the Temple are equally significant, though not so striking.

Thus, from the setting up of the Tabernacle, 2539, to the Commencement of the Temple, 3111, there is a period of 572 years, or 13 times 44. In this the thirteen is appropriate to the rebellions and corruptions of that period: the whole may be resolved, however, into 26, the number of the promised Lord, by twice 22, the Symbol of Incarnation. The Tabernacle was eminently a type of the Incarnation, of God dwelling among men.¹¹ The very date of the Temple, 3111, is three thousand of perfection, and 111, which means "Sons of the living God," a phrase used only in one place in Scripture, and there applied to the Christian era.

¹⁰ The Temple was begun in 3111, a very expressive number, as 111 means "sons of the living God." It was finished in 3118, whence to the Incarnation is just 1000 years. In fact, all numbers relating to the Temple are worthy of the closest study.

¹¹ [In Exod. xxv. 8, the object of constructing the Tabernacle is thus stated: "And let them make me a sanctuary; that I may dwell among them."—EDITOR.]

The date of Asa, who restored the Temple, is 3168, eight by nine by 44, or 8 by 18 by 22, numbers of life and of the Incarnation. The duration of Solomon's Temple, from its completion 3118, to its destruction, 3538, is precisely 420 years, ten times the 42 stages in the wilderness, or the 42 months of probation.

Seventy years later, 3608, or 490 years after the first dedication, the Second Temple is dedicated, the factors of the date being eight times 451, eight of renewal, four hundred of Catholicity, fifty-one or thrice 17 of God's people. This Temple was destroyed, according to Dr. Jarvis, in the year 69 of the Christian era,¹² which would be 4193 in years of the World, 585 years after its dedication.

Now the number 585, thirteen by forty-five, is eminently (as we shall see) the number of Atonement. The *goat* selected to bear the sins of the people is 585; *the serpent* in the wilderness is 585; the twin sons of Tamar, whom the Fathers regarded as a special type of atonement on account of *the scarlet thread*, are numerically 585; the word *Temple* itself in the Greek of S. John ii. 15, *and sheep* (for sacrifice) in the same place, are each 585; finally, the Greek word *hyper*, *for*, the preposition of atonement, has the same numerical value.

It would appear, then, that the last term of the Temple was so measured by Divine Providence as to give the very number of Atonement for the sins of Man: which is admirably expressed by the two factors, thirteen meaning sin, and forty-five being the number of Adam, man under the covenant or law.

We may conclude this part by observing that from the date of David's residence in Jerusalem, 3075, to the cessation of Sacrifice in the Temple, 4193, there are 1118 years, 13 by 86, this last being the number of *Elohim*. God. The entire cycle of Jerusalem, therefore, as the sacred city, is a number which indicates Divine Atonement for Sin.

¹² In the *Teller* at the end of this volume the year 70 is given as the date of the final destruction: this date, however, is intended to include the entire catastrophe and the end of the conflict, which were some months later than the destruction of the Temple.

CHAPTER V.

THE LATTER DAYS.

WE come now to the terminal period of sacred history: to those "latter days" of the second Temple, when Persians, Greeks and Romans swept in swift succession over the field of events, and severally prepared the way for the coming of the MESSIAH. They begin appropriately with the year 3666, the date of Esther and of Ezra's Reform, a time when *the beast power*, signified by 666, was exalting itself in the court of Ahasuerus,¹ or Artaxerxes, and was typically slain in the person of Hanan the Agagite. The number 666 means also, however, "the fullness of the times."

As to the dates of this period, a word of explanation may be needed. To the end of Malachi's time, they are given in the Bible; and none other than those thus given are used in this work. After that time, they are selected from Prideaux, Jarvis and similar authorities: the principle of selection being, first, to take those dates which by common consent are referred to the Prophecies of Daniel; secondly, to add a few others relating to grand, typical and well known events; and thirdly, with regard to the number of dates given, to conform as nearly as possible to the analogy of the Bible. Thus, in the five hundred years which precede the times of Malachi, the Scriptures give about ninety dates: for the same space following those times, I have selected about seventy. In thus putting the number rather below, than above, the sacred average, I have been guided by a wish to give as little *chance* for symmetrical results as a fair treatment of the subject will allow. For it will be obvious to anyone who looks carefully into the sub-

¹ Esther, in that luxurious court, is a type of the Church in alliance with the world, yet not wholly corrupted: a sort of alliance which savors of "the beast." Accordingly, her number is 666, or, if we prefix the article to her name, 666. See Chapter XVI., on *The Two Hosts*.

ject, that, so far as accidental symmetries go, the chances in their favor will be in proportion to the number of dates given.

As there are many very curious, and almost startling results connected with the dates of these "latter days," it may be proper to add that the selection has not been made with any view to such results: on the contrary, the Table was completed, on the principle above mentioned, prior to any experiments whatever.

To proceed: there is one phenomenon connected with these "latter days" which so admirably defines their general character that, though it comes properly under another head, I will give it a place here. It is the frequent recurrence of periods of 6,600, 606, or 666 years. Thus, from the end of Cyrus to the final Dispersion of the Jews there are six hundred and sixty-six years precisely. So, from the year 3528, the date of Jeremiah's Prophecy of the "good and bad figs,"—a prophecy manifestly pointing to the ultimate ruin of the Jews:—from the year of this great Prophecy to the Destruction of the City by Titus, there are six hundred and sixty-six years. So again, from the year of Anon, 3483, to the first year of our Lord's Ministry, 4149, there is the same term of six hundred and sixty-six years. In short, the dates which occur in the 111 years that precede the final Dispersion are bound to those of the 111 years preceding the death of Cyrus, by thirteen distinct recurrences of the same significant cycle.

Now this number 111, which measures the interval from John Baptist to the Final Dispersion, is itself very significant. It is the value of the phrase *Sons of the living God* in that marked prophecy of Hosea, "In the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the Sons of the living God." The place where it was said unto them, Ye are not my people, is the 111 years from wicked Anon to the end of Cyrus, the time of rejection and Captivity: the place where it was said, Ye are the Sons of the living God, is the 111 years from John Baptist to the final Dispersion. As our Lord said, "From the days of John the Baptist the King-

dom of Heaven is preached." The place of rejection, therefore, and the place of acceptance are linked together by 666, the number which best expresses "the fulness of the times."

Other coincidences of the same kind are very numerous and significant: I will only mention here that the number six is a marked *factor* of dates in Noah's period, and in all the other latter day periods. Thus, the year of the Flood, 1656, is six times six by forty-six. The Destruction of Jerusalem, 4194, is 6 times 699.

To state the result more fully and precisely: it happens that in the whole preparatory history of the world, there are four periods, which, for obvious reasons, may be entitled "latter days."

There are "the days of Noah," which are the "latter days" of the world before the Flood. There are the times of Ezra and Nehemiah, which are the "latter days" of "vision and prophecy," Malachi, the last inspired writer of the Hebrew canon flourishing in that period. There are the "latter days" of Greek power foretold by the Prophet Daniel, the term of Antiochus Epiphanes just preceding the glorious revival of the Maccabees. Finally, there are "the latter days" of all, the Dominical and Apostolic era, the day of visitation of Jerusalem and the sacred people.

Now, of these, the first is strongly emphasized by the extraordinary recurrence of *six* as a factor: the second by the same, with a significant recurrence of the periods six, sixty, and sixty-six: the third and fourth by the same, with a still more significant and frequent recurrence of the periods six, sixty, sixty-six, six hundred, six hundred and six, six hundred and sixty, and six hundred and sixty-six. Moreover, as these recurrences fall upon the most important dates, so the one date which is marked by the greatest number of them is the year 4194, the *supremus dies* of Jerusalem.²

² This *phenomenon* is not confined to the numbers here mentioned: Jerusalem's day, as will be seen, is the nucleus of all the most significant of the recurring periods.

The number Six is thus established as the dominant numeral of "the latter days" of the Return and of the second Temple.

But another "latter day" number is 153, the number of the "great fishes," drawn in the net of the resurrection. It means the "sons of God," and naturally belongs to those periods of finality, the fruit-times of history, when the Sons of God are made manifest.

In accordance with this, the number appears as a factor only four times in sacred history, and each time appropriately.

Its first appearance is in the date of Pekah, king of Israel, in whose reign *the captivity began*, Tiglath-pileser, king of Assyria,³ having overrun a large tract of country, and carried off the inhabitants to his own land. The year is 3366, or 153 by 22.

This date is connected by an exact period of 153 years with 3519, the first year of *the Babylonish Captivity*: which numeral is 153 by 23.

Another link of 153 years carries us on to the Deliverance of the Jews from Haman's plot, 3672, thrice 153 by 8 of resurrection.

Finally, in the year 4131, which is 153 by three to the third power, the true manifestation of the sons of God appears in the person of the young Child Jesus in the Temple, in the midst of the Doctors.

In each case the number appears at a time of temporal captivity and distress, at that hour of deepest darkness which precedes the dawn; and in each case is accompanied by factors which intensify its meaning. First it comes with 22 of the Incarnation; secondly, with 23 of atonement or transgression; thirdly, with thrice 8 of the resurrection; and lastly, with three to the third power of the Trinity. As there are about 140 dates only in this part of the chronology, the recurrence of the mystic factor is more than four times as frequent as chance would warrant.

In the same section of the chronology, the number 153

³ 2 Kings xv. 29.

appears some nineteen times as a recurring period.⁴ Thus one cycle of 153 years terminates with the date of Isaiah's prophecy of EMMANUEL; another, with the date of King Hezekiah; a third, with the eighth year of Josiah, when he "began to seek the Lord;" and so on with similar propriety in other cases. In one of its last recurrences, it terminates with the year 4119, which I have marked in the Table as "the presentation of the young Child in the Temple," but which *may* be rather the year of the Nativity: for at this point of history, an uncertainty of a year or two is unavoidable.

With these examples of the dominant numbers of the latter days, I will now give a brief summary of results in reference to the factors, thirteen, eight, and seven.

Thirteen is a factor of 3666, the year of Esther, and also of carnal opposition to Ezra's Reform: of 3679, a like opposition to Nehemiah; of 3952, a year of deepest apostasy and degradation, when the Syrian Antichrist set up the High Priesthood for sale, and the infamous Jason and Menelaus contended for its possession; and of 4186, when the Jews consummated their rejection of their Lord by murdering the good and holy Bishop, James the Just.

Here the number is in each case strictly appropriate, though its recurrence is less frequent than in other parts of the chronology. It seems to give way to numbers of finality, or of "the latter days."

Eight is a factor of 3608, the resurrection of the Temple, and of 3672, that Feast of Purim, when the Jews were snatched from the jaws of death by Esther and Mordecai.

⁴ In the 3000 years preceding these latter days I can find only four recurrences of 153 as a period, and not one as a factor. Of these four, the first is highly appropriate, being connected with Enoch who was translated, and with Enos in whose days men began to call on the name of the Lord. The second falls on a doubtful date, and has (so far as I can see) no particular appropriateness. The third terminates with Jacob in Egypt, and the fourth with Jephthah the eighth Judge who slew the 42,000 Ephraimites, a type of the victory over Antichrist. These two therefore are appropriate, the manifestation of the Sons of God being obviously suggested in both.

In *Palmori*, I dwelt upon this last event, as one of the liveliest of the types of resurrection; and showed how the factor eight enters into the name *Purim*,⁵ which is 336, eight by forty-two. A more thorough examination will show that all the names connected with this great drama are equally significant.⁶ It is a contest of Christ and Antichrist; and the numbers of these conflicting powers are beautifully developed in the story. The date, above all, is one of the most striking of the multiples of eight, being eight times thrice "*one hundred and fifty and three*," the number of great fishes drawn in the unbroken net; or, as will be seen farther on, "the number of the sons of God."⁷ It is equally remarkable, that this date is the terminus of one of the sacred periods of 153 years which run through the Hebrew chronology. From the first year of the Captivity, 3519, the date of Jeremiah's prophecy of *the destruction of all nations* (Jer. xxv.), to the year 3672, there are precisely one hundred and fifty-three years.

This deliverance of the Jews, therefore, from their wicked enemy, this restoration from the shadow of death to the sunshine of festivity and joy, is a type of the final deliverance at the second coming of Christ,—of the light and life of the second resurrection.

To proceed with the number eight: it is a factor of 3792, 3800, two dates of Alexander the Great, a friend and patron of the Jews; of 3840, the era of Ptolemy Philadelphus, who gave a new life to religion by the famous translation of the Hebrew Scriptures into Greek; of 3912, 3928, the beginning of the end of Antiochus the Great, and the dawn of Roman power in the East; of 3952, the commencement of those outrages under the Syrian Antichrist which awakened the Maccabee revival. This last date is appropriately a multiple also of the thirteen of apostasy, and the nineteen of judgment. It was that darkest hour of the night, which proverbially precedes the dawn. The eight is appropriate in reference to the great resurrection that followed.

⁵ Esther ix. 25.

⁶ See Chapter XVI., on *The Two Hosts*.

The death of Herod was the occasion of the return of "the young Child" from Egypt—4120—practically; the commencement of the Christian era.⁷ The year 4152 is the date of the Passion, Death, Burial, and glorious Resurrection and Ascension of our LORD, JESUS CHRIST. In its terminal, fifty-two or four times thirteen, we have one appropriate number: in its factors, eight by five hundred and nineteen, there are others equally appropriate.

On the whole, this factor recurs with great propriety, but its recurrences are not more numerous than the laws of chance would allow. The period, in fact, was not often marked by defections or revivals: the tenor of national life under the Persians, Greeks, and Romans, was tranquil in the main, the tendency to idolatry having been purged away by the seventy years of captivity in Babylon.

I conclude this section with a fact which, even if it stood alone, would be enough in itself to show that in sacred numerals, and especially in those connected with Prophecy, there is something more than human, something not dreamed of in the rationalistic philosophy which impugns the inspiration of the Bible.

The famous "seventy weeks," or, more literally, "seventy sevens," of the Prophet Daniel are commonly thought to begin with the plenary commission of Ezra, given in the beginning of the seventh year of Artaxerxes, or 3665, A. M. The arguments for this starting-point seem to me more weighty than those which have been urged for any other, and they have commended themselves to the mass of sound interpreters. For these reasons I have had no hesitation in adopting that epoch.

But having put it in my Table, and having counted "the weeks" or "sevens," from that point down to the end of four hundred and ninety years, I was struck with the extraordinary and almost miraculous frequency, with which the last years of those weeks were found to *synchronize* with the cardinal epochs all along that important period. Some of these coincidences I

⁷ It is the only *certain* date connected with the Nativity.

have pointed out in *Palmoni*. I find on a closer scrutiny, that instead of the *seven* mentioned in that work, there are at least *twenty-one*, according to the Table used in this; and according to the fuller Table of Prideaux, upwards of *thirty*. Moreover, these include all dates of that period which are of a really critical character as connected with the sacred people.

Thus the year 3672, or 452 B. V. E., the Feast Purim, closes the first of those "weeks;" 3679, when Nehemiah re-peopled Jerusalem, the second; 3714, the End of Malachi, the seventh; 372 B. V. E., the Era of the Seleucidæ, the twenty-first; 305, the Era of the Ptolemies, the twenty-second. The year 291, the death of Simon the Just, "the last of the Great Synagogue of the one hundred and twenty," the close of the Scripture Canon, brings the twenty-fourth week to an end; 284, Ptolemy Philadelphus; 277, the Septuagint Translation of the Scriptures; 256, Antiochus Theus; 249, Peace between the Kings of the North and South; 172, Jason and Menelaus, the Apostate Priests; 165, the Purgation of the Temple profaned by Antiochus; which last brings us appropriately to the end of *forty-two* weeks, the number of Antichrist. In 158, Jonathan overthrows Bacchides; in 151, receives the Priestly Robe, *the beginning of the Maccabæe Dynasty*: which is appropriately again the end of forty-four weeks, the number of order and dominion. In 144, the Roman Alliance;⁸ in 130, the Edomite subdued and circumcised, and Sanhallat's Temple destroyed, by that vigorous proselyter John Hyrcanus,—a great time for the Jews, and the end of forty-seven weeks: in 95, a terrible massacre in Jerusalem and in the Temple Courts, by Alexander Jannæus, appropriately closing fifty-two weeks, or four times thirteen; in 25, Samaria rebuilt by Herod, the end of sixty-two weeks. These bring us to the Term of Herod's Temple and of the Incarnation, leaving eight weeks appropriately for this era of "life from the dead." In the year 4 B. V. E., Herod dies, the end of sixty-five weeks, closing the five times thirteen of disintegration, and opening

⁸ This date, 3986, is twenty times one hundred and *ninety* and *nine*, a symbol of finality.

the way for John Baptist at the end of the sixty-ninth week. In the midst of the seventieth "the MESSIAH is cut off:" and the Sacred Circle is completed three years later, 31 A. D., by the Conversion of Cornelius and the Preaching of the Gospel to the Gentiles.

Can all this be chance? Or can it be the result of human and priestly contrivance? The first question, it seems to me, has been already sufficiently answered by facts, though to make assurance doubly sure much more of the same kind will be given: the second question will find an answer, if it needs one, in a new and different series of coincidences, the subject of several following Chapters.

But, are there no exceptions to this rule of sacred factors in dates? To this I answer, that after an analysis which includes every date furnished by the Scriptures, I find no case which can be properly called an exception. There are some, in which two opposite ideas happen to meet, and which therefore contain the numerals of both ideas. There are others which, belonging to obscure events, present no very definite or decided meaning. In short, there are many different shades of propriety and significance, some being of a character much more striking than others. But of exceptions properly so called, of instances where an eight occurs under circumstances manifestly appropriate to a thirteen, or *vice versa*: of such exceptions I have not found, so far, a single example.

Occasionally, however, there are what may be called ambiguous numbers. Thus the date of Saul's death, 3068, is also the first year of David. To the former the factor thirteen is appropriate, but how can it apply to the latter? The fuller treatment of the subject, as we go on, will relieve this difficulty by showing that 13 is the number of atonement as well as of transgression: and as atonement was to come through David's line, the number is as appropriate to him as it is to Saul. Moreover, the number 3068 may be resolved into three thousand of perfection and four times seventeen of God's people; or, it may read 3060, which is 20 times 153 of the sons of God, *plus*

8 of new life; or, even by factors, the 13 is multiplied by four times 59, which means deliverance of humanity. In short, the number accords with the character of David, and of David's Son, though it contains also a factor appropriate to Saul.

We come now to examples of sacred factors which, belonging as they do to modern Chronology, and having no necessary connection with the Hebrew Table used in this work, may be easily tested by each reader for himself.

I mean to say, that so far as their *symmetrical character* is concerned, the facts about to be given have no necessary connection with the Hebrew Chronology: the sacred plan bears only upon the meaning of the symmetries involved, not at all upon their existence.

A single observation will make this point clear. The dates which I give as multiples of Thirteen are such if reduced to years of the World, by adding them to 4124: but taken as they stand in a Christian Era Table, they divide by that numeral *with an invariable remainder of ten*.⁹ Now it is quite as strange that a large class of dates, connected only by a common idea, should divide invariably by thirteen with an exact remainder of ten, as that they should divide by the same with no remainder.

In coming, therefore, to dates of modern times, I shall give them as they stand in such well known books as Gibbon's "Decline and Fall," Riddle's "Chronology," Smith's "Tables," Jarvis's "Introduction," Prideaux's "Connection," Ockley's "History of the Saracens," Knolles's "General History of the Turks," Ferreira's *Histoire d'Espagne*, or less recondite still, Goodrich's "History of all Nations." In the few cases of difference among such authorities, I shall adhere to the rule of taking the date as given by the majority, or, at all events, of making the best choice possible under the circumstances. From the liberty of emending dates on critical or conjectural grounds I consider myself debarred by the nature of the present inquiry.

The only caution needed is that, as I shall continue to call

⁹ In the same way, Eight divides with a remainder of four.

certain numbers "factors" of dates about to be given, the reader will understand of course that I refer to them as they would stand in the Hebrew Table, if reduced to years of the World.

Thus, the year 62 A. D. is one of the most important epochs of the "latter days" of Jerusalem, being the date of the Martyrdom of S. James the Just. The holy man, so well known as "the Bishop of the Circumcision," was conducted by the Jews to a pinnacle of the Temple. He was commanded to *disabuse* the people with regard to Jesus. But daring, in spite of this, to bear his witness to the Lord and to predict His return for judgment upon the City, he was hurled from the battlements and cruelly despatched with clubs and stones. From that day, the clouds of doom began to gather. The nation had passed the limit of Divine forbearance. Eight years later, they paid the penalty in full.

Now, if we reduce the above date to its proper figure in the Hebrew Table, by adding it to 4124, the result is 4186, or thirteen times fourteen by twenty-three. But if we divide it by thirteen, without such reduction, it gives four times thirteen *with ten for a remainder*. The same rule will apply to all dates of the same kind.

But in connection with this remainder of ten, there is a fact so singular that I must call attention to it, without troubling the reader, however, with more than an occasional example. It is this: The dates which divide by thirteen in the Common Era Table, are separated from those which divide by the same when reduced to the Hebrew Table, by an interval of three years. The year 62, for example, is a Hebrew multiple of thirteen: the year 65 is a Christian Era multiple of the same. The two, with the two others that come between, cover a space of three years, reckoning from the end of the first date, or of four if we reckon from its beginning: but taking a medium, it will be three and a half years, the well known "half-week," or "forty-two" months of Antichrist—a term signalized in Scripture by the "three years" of Abimelech the Usurper, of Elijah

shutting up the Heavens, of the last sieges of Samaria and Jerusalem, and, in later history, by the rage of Antiochus the Syrian Antichrist, by the last and hottest term of the Judaic War, and finally by the reign of Barcochbas, the pretended MESSIAH.

Now it so happens, in almost every instance presently to be cited, that while the *cardinal* date of any period of defection, or Church strife, is one that divides by Thirteen, according to the Year of the World Table, yet it is followed three years after by another of the same character, though of secondary importance, which will divide by thirteen, according to the Vulgar Era Table: moreover, the whole *trienium* thus covered will be found particularly rich in similar events.

It so happens, also, in the few cases in which an event of any prominence connected with the idea of Thirteen fails to divide by that numeral in the Hebrew Table, it is found to be a multiple of it in the Common Era Table: an instance of what I have termed the law of compensation.

I do not propose to lay much stress upon these minor and more intricate symmetries. Yet, as they are very curious, and help to show the thoroughness and minuteness with which *the plan* of sacred factors is carried out, both in Scripture and in History, I will give one sample, taken from one of the best known periods of modern times.

The year 1492 is a multiple of thirteen, if reduced to its corresponding 516 in the Hebrew Table.¹⁰ It is marked in Riddle's Chronology by the following events: "Capture of Granada *End of the Saracen Empire in Spain* Columbus, &c. *The profigate and abandoned Cardinal Borgia*, having purchased the votes of the College, was made Pope under the title of ALEXANDER VI."

Three years later comes the year 1495, a multiple of thirteen as it stands. It is marked, in the same Chronology, by such

¹⁰ As the discovery of America opens the last grand act in the drama of human history, it is interesting to notice that the factors are the thirteen of decay by the eight of renewal, by the six times nine of finality.

events as these: "The Jews in Spain and Portugal compelled to embrace Christianity . . . Several thousand Mohammedans baptized without instruction. . . . *Scandalous profligacy, avarice, and cruelty of Alexander VI.*"

Thus, each of the two dates is stamped with the signs of apostasy: in the interval between, we read of "Italian wars" and other troubles, which mark, but not so distinctly as in those leading dates, the whole of the *triumum* included.

I will add one example of the principle of *compensation* in the Vulgar Era Table.

The Crusade of S. Louis of France was so peculiarly disastrous, and attended with so many signs of that apostasy which in those days put Saracens and Christians, morally, on a level, that I expected to find *Thirteen* a factor of its date. On examination, however, I saw that in this instance the Thirteen was reserved, so far as the Hebrew Table goes, for a more important epoch ten years later, namely 1258, "the End of the Saracen Empire" in Bagdad. Yet the 1248 of the Crusade of S. Louis divides exactly by thirteen, if we take it as it stands: the number being, in fact, thirteen times ninety-six. Falling in one way, therefore, the rule holds good in another.

CHAPTER VI.

THE EARLY CHURCH.

THE earliest dates of Christianity are involved in an uncertainty of two or three years. But the grand epoch which opened the way for the new Era, the birth-day of the Roman Empire, signalized by the closing of the temple of Janus and a universal peace, is as certain as any date can be. It is 28 years before the Common Era, or in years of the World, according to the Hebrew Chronology, 4096. And this is eminently the number of a new order of things, being eight times eight by eight times eight: *eight* of resurrection raised to the *fourth*

power, the symbol of Catholicity or universality. In this eventful reign of Augustus Caesar, during the third closing of the temple of Janus, the Prince of Peace was born, and the Resurrection and the Life were brought into the world.

The death of Herod has been fixed with equal certainty at four years prior to the Vulgar Era, which according to the chronology of this work, would be 4120 in years of the World. The Common Era itself is 4124. As our Lord was probably between one and two years old when the tyrant died, the Nativity was about 4118, the Presentation in the Temple 4119, the beginning of His Ministry, when He was thirty years old, 4148-9, and the Crucifixion and Resurrection 4152, which is equivalent to A. D. 28. This last date accords with Dr. Jarvis's calculations. The Nativity I have put a year later than his estimate, and a year earlier than that of Biowne and many others.

All of these numbers are highly significant, and accord perfectly with that system of sacred periods which pervades the Hebrew chronology.

I will notice, however, only those dates which seem most certain. The time of Herod's death was the epoch of that departing of the sceptre from Judah of which Balaam spake in his memorable prophecy: it was also the signal for that return of "the young child" from Egypt which fulfilled the prophecy, "Out of Egypt have I called my Son." For all practical purposes, therefore, it is the initial date of the Christian era. It was A. M. 4120, eight by five hundred and fifteen: the factors eight and fifteen being both appropriate to that life and resurrection which had come into the world.

Otherwise resolved, it is 4000, one hundred times the forty of covenanted probation, *plus* one hundred and twenty, the term of preparation of the Aik.

The year of the Common Era, 4124, is equally significant. It is four *thousand*, and four times *thirty-one*. This last number "four times thirty-one," 124, is also the number of the name Eden. Thus, the whole period antecedent to the Christian Era,

is the four thousand of ancient tradition, *plus* the number of Eden, or *plus* the preparation of the Ark.

The date of the Passion, Resurrection, and Descent of the Holy Ghost, the birth-day of Christianity, is the same four thousand *plus* 152; which last is eight times nineteen: the number of Eve the first sinner, by the eight of resurrection or new life. It will be seen, when we come to the numbers of names, that *Mary*, the mother of the promised Seed of the woman, is the same eight times nineteen. This important date may equally well be expressed by 4153, that being its number in years current: in which case it may be interpreted by 4000 of Catholicity, and 153 of *the Sons of God*.

The "last day" of Jerusalem, A. D. 70, or in years of the world 4194, is six times six hundred and ninety-nine—numbers of finality and judgment. Moreover, it was the octave of that crowning proof of Jewish apostasy, the murder of the holy Bishop, James the Just. This occurred A. D. 62, or A. M. 4186, thirteen times twenty-three by fourteen.

The initial dates of Christianity, therefore, are all marked by significant and appropriate factors. But they are more clearly and wonderfully marked by their position as *termini*, or converging points, of the grandest and most expressive periods of sacred chronology.

Thus, the Fall of Jerusalem occurred 1656 years after the Exodus: so that the Levitical economy had precisely the duration of the world before the Flood.

So again, it occurred just 666 years after the year 3528, which is the date of Jeremiah's prophecy of the "good and bad figs:" a prophecy most carefully dated, which, under the image of "bad figs," foretells the final dispersion of the Jews among all the nations of the earth.

In the same way, the year 4194 is the terminus of about thirty sacred periods: a larger number than falls on any other date in the Hebrew chronology. Upon the year of the Passion, however, and upon the probable year of the Nativity or Presentation in the Temple, there are almost as many. And

it may be said, in general, that all the dates which can be ascertained in these "latter days" of Jerusalem, from the Nativity to the Final Dispersion, are in like manner *termini* of grand periods of 666, 888, 999, 1000, 1260, 1290, 2300 years, or of other like numbers equally significant.

We will go on now with a rapid review of those dates in the early history of the Church which are most readily associated with scandals, corruptions, schisms, and which, according to the analogy of the Hebrew chronology, ought to be multiples of thirteen.

Of these, I have referred to the year 62, the martyrdom of St. James the Just, involving the final apostasy of the Jews. It is 4186, *thirteen* by fourteen by twenty-three. Three years later, A. D. 65, Gessius Florus began his career of insolence and oppression, and the Jews were goaded into the revolt which terminated in the ruin of their Temple and the abrogation of their polity.

But in another generation they had forgotten this lesson. Their hatred of Christianity, and their hopes of a temporal Messiah kept them in a state of perpetual exasperation. Within sixty-five years, the prophetic term for the breaking of Israel, they were ripe for destruction once more.

The year 114 marks the beginning of their final revolt. It was signalized by massacres wherever they sojourned.

In Egypt and Cyrene, hundreds of thousands are said to have been slain. In years of the world, the date is 4238, which is the forty-two hundred of Antichrist, and twice nineteen of judgment: or by factors, 13×326 , namely thirteen by three hundred and twice thirteen. Such a date was appropriately followed by the appearance of Barcochbas,¹ the Jewish Antichrist, and by the final desolation of Jerusalem.

During the rest of the first three centuries, Church dates are uncertain, except where we are able to synchronize them with

¹ This was in 132, which is 4556, or four times 1139, eleven hundred and thrice thirteen. From this date to the Hejra, 622, there are 490 years, the "seventy weeks" of Daniel.

known years of the Emperors. Of the few which can be fixed, we may note the year 192, the end of the happy government of the Antonines, the murder of Commodus, the elevation and fall of Pertinax and Julian, and the beginning of a cruel civil war.

The accession of Callistus, the heretical Roman Bishop, is an event of no little importance: the enormities of his shameful life and scandalous pontificate having come down to us through the graphic and caustic pen of Hippolytus. It was the flood-tide of all the earlier heresies and corruptions. It is appropriately 218, or in years of the world, 4342, where again the forty-two of Antichrist comes in. By factors, it is thirteen by three hundred and thirty-four.

In 231, the Council of Iconium declared baptism by heretics invalid, the starting-point of a long and bitter controversy: it is also the only certain date connected with the heresy of Montanus, which seems to have started about 166, though the precise year is uncertain. In 257, the persecution of Valerian began, which, enduring (as was said) forty-two months, was regarded as the coming of Antichrist. This date also marks a Council in Carthage on the Baptismal Controversy.

The year of the Emperor Aurelian deserves especial notice, being the date of that first great scandal which opened the flood-gates of three centuries of scandal, the heresy and deposition of Paul of Samosata. In Antioch, the very cradle of the *Christian* name, and the home of one of the greatest schools of Christian learning, a star of the first magnitude had fallen from the firmament of the Church: and, like that star in the Apocalypse called "Wormwood," had embittered all fountains of charity and religion, and opened, as it were, the doors of the bottomless pit. Two councils met in succession on the case of Paul. All Christendom was stirred. A Bishop, heretical, worldly-minded, and profligate in life, was, at that time, a phenomenon to excite universal attention. What increased the scandal, the case, having been decided by the authority of a great council, was brought into the heathen

courts, by the recusancy of Paul's followers, and the question of Church property in Antioch was determined by Aurelian.

The most certain date of this great crisis in Church affairs is the year 270, the accession of Aurelian.² In years of the world it is 4394, namely, twice thirteen by thirteen times thirteen. Moreover, as the thirteen to the third power in the year of the world date marks the intensity of the scandal, so the Christian date, 270, is ten times three to the third power, an apt symbol of that doctrine of the Trinity which Paul had impugned.

The year 296 reveals the existence and progress of another great heresy, in Diocletian's edict against the *Manichees*. The same year was signalized by the commencement of that long and vexatious strife, so often renewed and to so little purpose, the *Origenist Controversy*.

The few remaining dates that divide by thirteen in the scant chronology of this period, may, in like manner, be easily identified with the principal heresies of the times. Thus, Riddle puts the Ophite heresy and the founding of a Valentinian sect in Rome under the year 140, which is 4264, a multiple both of thirteen and eight. But Gnostic dates are as vague as Gnostic religion; and it is better to pass on to more reliable numbers.

In the age of the Ecumenical Councils, scandals and dissensions were rife in the Church, so that hardly any year is without some token of their presence. It will be found, however, that *the cardinal and critical years* of each great trouble in its turn follow with wonderful precision the regular recurrence of thirteen.

The year 309 was a witness to the portentous spectacle of six heads to the Roman Empire: it was also the height of the tenth persecution, being the year of the Palestine Martyrs. In years of the world it is 4433; *thirteen* by eleven by the *thirty-one* of the Divine Name. In 312, a Christian era multiple of

² The final council on the matter of Paul is sometimes dated 269: but it was not till the accession of Aurelian, 270, that the sentence against Paul could be enforced, and the question settled.

thirteen, Cæcilian of Carthage is deposed by a council, the beginning of the great Donatist schism.

The Heresy of Arius was first broached at a clerical conference in 318, which is, in years of the world, forty-four hundred and forty-two; he was condemned in Alexandria three years after: but the really *critical time* of the heresy was a year later still, 322, when the Bishops of Palestine and Bithynia took up his cause, thereby converting a local quarrel into a controversy which shook the world. It was in this year also, or at all events after the condemnation of Arius in 321, that Eusebius of Nicomedia and other prelates countenanced Arius in holding separate meetings of his adherents, thus fomenting schism in the Church. The year 321-22 seems to me, therefore, the crisis of Arianism. It is in years of the world, 4446, thirteen by three hundred and forty-two, or, thirteen by eighteen by nineteen.

Contemporaneously with these troubles in the ecclesiastical world, preparations were making for the great civil war which resulted a year later in the triumph of Constantine, and the establishment of Christianity.

Three years later, in 325, a Christian era multiple of thirteen, *thirteen* by five times five, the Council of Nicæa met, and the Church arrayed herself under her battle-flag. For this great Synod was the beginning, not the end of war. Its date is 4449: the forty-four of order, and the seven times seven of a spiritual era. By Daniel's great period of seventy weeks, or 490 years, it links on to the year 3959, the date of the purification of the Temple by Judas Maccabæus.

In 335, the Arian Bishops met in Jerusalem, condemned Athanasius, and virtually denied the Nicene Faith. This Council, hardly second to that of Nicæa in dignity and importance, was holden under imperial patronage, on the occasion of the Dedication of *the Church of the Holy Sepulchre*. It is associated, therefore, not only with the Arian cause, but with all that endless train of abuses, superstitions, scandals, and deadly feuds which have circled, and still circle, around the

place where the Lord lay. The factors of the date, 4459, are in keeping with the character of the occasion. They are the thirteen of apostasy by seven times seven, a concentrated symbol of the Christian era. Relic worship and its kindred superstitions are thus linked to the doctrinal heresy which denies the divinity of the SAVIOUR. Three years later, in 338, twice thirteen times thirteen, Eusebius of Nicomedia, the most subtle and wicked of the Arians, was elevated to the patriarchal throne of New Rome.

The year 348 marks a date of even greater importance, *the Council of Sardica*, the beginning of the great schism between the East and West: a breach which was never repaired thoroughly, and which finally, after many quarrels and truces and partial reconciliations, became an almost impassable gulf between the two halves of the Church. It is in years of the world 4472, *thirteen* by eight by forty-three. The *eight* in combination with the two adverse factors may indicate, what is true, that Sardica was an orthodox council.

In 361, Arianism ran to the end of its line in a council and new creed at Antioch, which anathematized both the Catholics and the Semiarrians. And this proved to be, as S. Athanasius predicted, the *saricide*, as it were, of the Arian party. It deprived them of the support of innumerable moderate men, who had been disposed to think of them more favorably than they deserved, putting a charitable construction upon their aversion to the definition of the faith at Nicæa. Accordingly many of the Semiarrian Bishops were reconciled to the Church the next year, in a great synod holden by S. Athanasius in Alexandria.

The same year 361 was more fatally signalized by the elevation of Julian the Apostate to the imperial throne. Three eventful years followed, a triennium of Antichrist. The date is 4485, thrice the sixty-five of corruption, by the twenty-three which so often occurs as the synonym of thirteen. This year marks also the beginning of a new and bitter quarrel in the East, known as the Meletian Schism. With the accession of

Jovian, followed by that of Valentinian, 364, Catholicity revived through the East and West, and in spite of the persecuting efforts of Valens, Arianism everywhere declined. This last date is 4488, the eight of renewal by the seventeen of God's people by the 33 of sanctity and perfection. On the other hand, the Christian Era date, 364, is thirteen by twenty-eight, the number of the Adversary. This is appropriate enough to the character of Valens and the state of the Eastern Church.

In 374, S. Ambrose is elected Bishop of Milan, in the midst of a furious Church quarrel. His election was the signal of a final and deadly struggle with Arianism. In 377, a Christian era multiple of thirteen, the *Apollinarian* heresy is condemned at Rome.

In the year 400, a Council at Alexandria takes up the embers of the Origenist Controversy, which leads three years later to the *Council of the Oak*, and the infamous condemnation of S. Chrysostom. In 412-13, Cyril, just elevated to the See of Alexandria, is involved in scandalous quarrels with the Novatians, Jews, and the wretched prefect Orestes, the whole coming to a head two years later, in the murder of Hypatia by a Christian mob. The same year is distinguished by the rise and rapid spread of the Pelagian strife. Celestius was condemned in Carthage. Thence the controversy extended, with ever increasing fury, East and West: S. Augustine, S. Jerome, and others equally ardent, persecuting Pelagius and Celestius from Council to Council, and from City to City. The date 412, is 4536, *forty-two* by nine times twelve: 413 is *thirteen* by three hundred and forty-nine. The former of the two, marks more distinctly *the beginning* of this scandalous period, being the year in which Celestius was condemned, and Cyril was elected. In 426, a new heresy began to loom up^s amid the mists of S. Augustine's extreme statements of predestination.

The Nestorian heresy was ever regarded as the twin sister of the Pelagian, both coming out of the rationalistic school of

^s Fleury xxiv. 45.

Theodorus of Mopsuestia. Nestorius having been called to the See of Constantinople in 428, first broached his doctrine there on Christmas day of the same year: the date is 4552, which may be rendered forty-five hundred, and four times thirteen. But the heresy had been hatched beyond doubt before this time: and as the keenest adversary of Nestorius at first was Proclus, a bishop without a see residing in Constantinople, who had been consecrated in 426, to a Church which would not receive him, we may take this latter date as the commencement of that irritable and quarrelsome state of mind in Constantinople, which gave importance to the language of Nestorius, and fanned what was perhaps a well meant protest against superstition into a furious conflagration. This latter date is 4550, the sixty-five of corruption by the seven of the Christian era. It marks a time when the wells of Christian charity were poisoned by the root of bitterness, when hatred of heresy was substituted for the love of truth. In 429, the end of the triennium, Nestorius and his great adversary S. Cyril were fairly committed to a struggle of life and death. Its factors are thirteen by thirty-three.

The third General Council, which condemned Nestorius, and fixed the Nicene Creed as *the law* of Belief, by declaring it unalterable, is appropriately 431, or four thousand five hundred and fifty and five.

The Eutychian doctrine came out of the same hornet's nest with the Nestorian, and at first was merely an obstinate and one-sided contradiction of it. The same date therefore may serve for both. It was condemned at Chalcedon, by the Fourth General Council, A. D. 451, or 4575, five times fifteen by sixty-one.

In less than a year after this Great Synod, in 452, and for many weary years that followed, the world stood aghast at the bitter and bloody feuds of the Monophysites.

In Egypt, the machinations of Timothy the Cat; in Syria and Armenia, Batsumas agitating against the Council of Chalcedon; in Palestine, the monks crazy with excitement, and

thirsting for blood ; everywhere in the East, the old Orientalism awakening to a tiger-like ferocity against the domination of Greek ideas. The madness of this period may be indicated, by quarrels in Spain settled with novel assumptions of authority by the Bishop of Rome in 465, the same year being famous for a great conflagration in Constantinople, with increased veneration of the pillar-saints ; by the deposition of Peter the Fuller, 478 ; and, in 491, by the accession of the unfortunate Emperor Anastasius, who in his fierce and fitful struggle for peace was temporarily shaken from his throne.

The first of these dates, 452, was further signalized by the devastations of Attila in North Italy ; the second, 465, by the murder of Severus. In years of the World, 452 is 4576, thirteen by 352.

In this wretched period, one of the saddest and most wicked of modern times, there is one date which I hardly venture to interpret, but which is too strongly marked to be passed over, without at least a notice.

It is the year 484, when the West, in a Synod at Rome, anathematized Acacius the Patriarch of Constantinople, for his complicity with heresy, and for his shameful subservience to the imperial power. The anathema was reciprocated. A schism of thirty-five years ensued.

Now the analogy of sacred numbers would lead us, in such a case, to look for the factor thirteen, or for one of its equivalents. Instead of which we find the date to be 4608, or eight to the third power multiplied by nine.

This may mean, that the judgment pronounced at Rome was a righteous one : that it was a vindication of the supreme headship of Christ our King against the servility and time-serving of the East. For among other marks of degeneracy, the Catholics of the East had been branded by their opponents with the name of *Milites*, or *imperialists*, and had even accepted that worldly title. They had adopted, in other words, a secular party name. What was worse, they had even gloried in their shame ; and the Eastern Church was rent into fragments on

questions which at bottom were political rather than religious. That the number of *judgment* and of *the LORD* should mark the date of the Council which condemned this folly is highly appropriate.

In 504, Thrasimund the Arian and Vandal King persecutes the Catholics in North Africa, and banishes some two hundred Bishops.

In 517, Arianism receives a severe blow in the conversion of Sigismund, King of the Burgundians, to the Catholic faith. The date is appropriate to the double character of the event, being 4641, thrice *thirteen* by seven times the seventeen of God's people.

The year 530 witnessed a great scandal in the Apostolic see of the West. After a fierce contest of parties, Boniface gets the bishopric by bribery : a shadow cast before of Roman mediæval corruption. Two years later, he dies, leaving the necessity of simoniacal elections a legacy to his successors.

In 543, a Synod meets in Constantinople, to condemn the opinions of Origen. This was the beginning of enormous scandals. For it was followed the next year, by Justinian's famous fire-brand, the decree against "the Three Chapters." Vigilius the Roman Bishop is dragged to Constantinople, to sanction the edict. He hesitates, and consents, and dissembles, and retracts. A few years later, the fifth General Council meets in spite of his formal bull of prohibition, and the Pope is persuaded to acknowledge its acts, and to attribute his opposition to the instigation of the devil. But the West revolt from their spiritual head, and Italy is rent by schism. Finally, in 556, which is 4680, thirteen by nine times forty, the Synod of Aquileia condemns the aforesaid Council, and the whole Church is once more in flames.

In 569 Mohammed is born—a subject which, with its wonderful sequel and antecedents, demands a Chapter to itself.*

In 582, John the Faster is made Patriarch of Constantinople. This John, on account of his assumption of the title *Ecumenical*

* See Chapter VII.

Bishop, was denounced by pope Gregory the Great as "a forerunner of Antichrist:" a prediction marvellously borne out by events, for he began his episcopate just *forty years* before the Hejira, and after an incumbency of thirteen years died in 595, just thirteen years before the great impostor entered into his cave. This last event, 608, gives in years of the World 4732, which is thirteen by 364, the number of the Hebrew *Satana*: it may be further resolved into thirteen by thirteen by twenty-eight.

The Monothelite heresy began about the epoch of the Hejira, but its first exact date is 634, when pope Honorius defended, and Sophronius of Jerusalem zealously assailed, the doctrine of one will in CHRIST. The same year, 4758, thirteen by three hundred and sixty-six, the Saracens were conquering Syria and Persia. About 647, some putting it a year earlier and others a year later, Theodore of Rome excommunicates the Patriarch of Constantinople as a Monothelite: in 712, the heresy makes an expiring effort, in a Synod at Constantinople, which denounced the sixth General Council, and burnt its Acts. The controversy endured seventy-eight, or six times thirteen, years. The year 712 marks also the end of the Gothic Empire in Spain, and the beginning of Saracen rule: it is 4836, thirteen by twelve by thirty-one, factors which we shall find again in the names of the twelve sons of Ishmael.^a

Omitting some facts of less general interest, I conclude the present section with that bitterest of all feuds, the Iconoclastic Controversy.

The famous decree of Leo the Isaurian prohibiting the worship of images, is commonly dated in the year 726. Allowing a few months for the ecclesiastical conference or council which usually preceded such imperial edicts, the real beginning of the controversy may be dated in 725, or in 4849, thirteen by three hundred and seventy-three. From this point onward, the course of the quarrel is marked by the accession of Constantine Copronymus, 741, a Christian era multiple of thirteen, or in years of the world 4865, forty-eight hundred, and five

^a See Chapter XVI.

times thirteen; by the so-called "Seventh General Council," 754, thirteen years later; by Charlemagne's condemnation of image-worship, in the Caroline Books, 790, which is 4914, twice thirteen by seven by three to the third power; by protests from Agobard, 816, or 4940, thirteen by nineteen by twenty; by the accession of Theophilus, a determined iconoclast, 829; and finally, by the restoration of images on the death of Theophilus, in 842. This last is the date of a great Synod under the Empress Theodora: in commemoration of which the Greeks established, and still maintain, the *Fest of Orthodoxy*. In this important epoch, the eight hundred and forty-two of the Christian era number is echoed as it were by the forty-nine hundred and sixty-six of its Hebrew equivalent: by factors, the latter is thirteen by twice one hundred and ninety-one (seven times thirteen.)

In all, the controversy endured one hundred and seventeen, or nine times thirteen, years.

Before proceeding with the very interesting subject that comes next in order, I will venture a few remarks, at the risk of being considered tedious, on the character of the results so far attained.

No one acquainted with early Church history, so graphically sketched, though in a hostile spirit, by Gibbon, can deny that the facts which have come up in this inquiry are of the very first importance, so far as we are concerned with defections, controversies, schisms, scandals, and corruptions. Moreover, there is nothing of cardinal interest in that way which these multiples of thirteen have not brought before us: and even in the few cases which may seem exceptions, it will be found that the deviation from the rule is so supplemental as to strengthen the argument for design.

Thus, the election of S. Cyprian, followed immediately after by the Decian times, was really a crisis in History: it was a season of fearful backslidings in the Church, while in the world "every instant of time was marked, every province of the Roman world was afflicted, by barbarous invaders and military

tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution." And there were awful judgments in those days: "inundations, earthquakes, preternatural darkness, with a long and general famine, and a furious plague depopulating whole towns and consuming, according to a moderate calculation, the moiety of the human species." So Gibbon writes;⁶ and it is well known that the language of S. Cyprian is still stronger. "Terror is everywhere. Lo! the prison walls are shaking, the floods are rising, the tempest is descending, the world, old and weary, is nodding to its fall." In fact, there was a general expectation of the Day of Judgment, the near approach of which was the theme of earnest preaching and enthusiastic dreams.

These times of sifting and purgation led to the development of a stricter discipline in the Church, and fostered the growth from the Catholic communion, and exercised a wide-spread influence under the name of the Novatian Schism.

The dates which best mark the period are, the accession of Philip the Arabian, 244, the Decian persecution and retreat of Cyprian, 250, Novatian Schism, 251, persecution under Valerian, 257, and 270, the year of Aurelian.

The first of these is in years of the World 4368, *thirteen* by eight by *forty-two*, numbers admirably in keeping with the character of Philip's times as sketched by Gibbon. The second is 4374, the *nine* times *nine* times *nine* of judgment by the six of finality or completeness. That judgment was going forth, nay, that it had begun at the House of God, was the burden of S. Cyprian's exhortations at that very time. The third is 4375, seven times five by five by five times five. It was the year of *Novatianism*, the great embodiment of a legal, pharisaical and concisical Christianity. The Valerian Persecution, 257, is a multiple of thirteen: which is still more marked in 270.

Thus, the Novatian heresy, though it does not fall precisely

⁶ *Decline and Fall*, Chapter X.

on a multiple of thirteen, as is the case with most other schisms, is yet marked by very appropriate factors, and is in the midst of a cluster of most expressive numerals. It is an instance of what I have called the law of compensation.

Apart from three or four cases of this kind, the periodicity of thirteen sweeps in every date of notorious scandal during the 840 years considered in this Chapter.

Yet it may be thought that in an age so full of troubles, an equally striking array of facts might be brought out by tracing the periodicity of any other numeral.

To test this point, I have tried the experiment with the number *six*, which being but the half of thirteen would give double the number of chances in favor of such a result.

The result of the experiment may be stated very briefly:

Out of some 600 dates, covering a period of 840 years, and embracing some 46 dates which are multiples of thirteen, I have found about forty such multiples to coincide with years of scandal or division: but out of 100 multiples of *six* in the same period, I have found only twenty to coincide with such years, and of these the six most important are also multiples of thirteen.

Allowing for the difference in chances, this would prove the tendency of thirteen towards dates of scandal and dissension to be five times as great as that of six.

But further, the multiples of thirteen include all cardinal dates of the kind described: those of six include only secondary and unimportant ones.

And yet once more, out of all the multiples of thirteen which occur in this period, there are but four or five, hardly more than one tenth of the whole, which are not obviously connected with adverse or scandalous events: but out of the multiples of six, there are fully four fifths which are not so connected,⁷ and

⁷ These experiments have been made with Riddle's chronology, which gives only events of some prominence: if made upon a more copious history, dates of scandal would of course be increased, for no year (I suppose) is without something of the sort.

the remaining fifth bring out no instances of any striking or significant connection.

I may add that having tried the experiment also with twelve instead of six, the result has proved substantially the same.

Negatively and positively, therefore, thirteen is proved to be the special factor of all cardinal dates of defection, strife, scandal, sin, during the early history of the Church.

So truly is this the case, that if we desired to write a satire upon the history of the Church during that period, we could wish for no better array of striking and damaging facts than would be furnished to our hand by marking the recurrences of thirteen as a chronological factor. The dates and events noted in this Chapter would be amply sufficient. Indeed, these very facts have been long ago culled for that purpose, and have been used with dazzling effect, by one of the ablest of the enemies of Christianity. Gibbon's gloomy portrait of the Early Church is made up almost entirely of such materials.

CHAPTER VII.

MOHAMMEDAN HISTORY.

THE Saracen race in the suddenness of its rise to nationality and empire exhibited a spectacle almost without parallel in the annals of mankind. It was the crystallizing, as it were, of heaps of shifting sand: the conversion of a loose aggregation of nomads after more than two thousand years of wild and lawless freedom into an organized unity, simple, efficient, thoroughly equipped for all purposes of conquest and dominion.

To this marvellous race three roots may be assigned: one only typical, the other two actual and historical.

The typical root is that Jabal, the first-born of wicked Lauech before the Flood, who is described as "the father of all such as dwell in tents, with cattle,"—the originator of nomad or Bedouin life. His name in Hebrew letters is 42, the

symbol of Antichrist. As will be seen further on, the whole family to which he belongs is stamped with the numbers thirteen, forty-two, and the like, in a way which leaves no room to doubt a Divine purpose in it.

The earliest historical root is Joktan, the brother of Peleg, the thirteenth name mentioned in the family group of Shem,¹ who with his thirteen sons migrated to Arabia, in the days when "the earth was divided." His name in Hebrew letters is 169, thirteen times thirteen. His brother Peleg is one hundred and thirteen. His grandfather Salah is 338, twice thirteen times thirteen. And those "days of Peleg" wherein "the earth was divided," are 338 years,² which is the same twice thirteen times thirteen. Moreover, as will be shown under another head, the entire family of Joktan makes a multiple of thirteen, whether we take the values of the bare names, or add up the whole context in which the names are included.

The third root is Ishmael, the thirteenth male name in the line of Shem and Alphaxad.³ His name is Ishma-El, the sacred thirty-one added to 420, or ten times forty-two. His mother Hagar is 208, thirteen times sixteen. His entire family, as will be seen further on, is a marked multiple of the same mysterious factor.⁴ He was circumcised at the end of his thirteenth year,⁵ which began in the year 2106, thirteen by nine times nine.

To this wondrous race, so marked in all its roots, Mohammed

¹ Gen. x. 21-25.

² That is, from Alphaxad, as may be seen by adding up the items given in Gen. xi. 12-19.

³ Gen. xi. gives twelve names, ending with Lot: Ishmael was the next birth recorded.

⁴ See Chapter XVI.

⁵ In the incidental dates of Scripture, where the time of the year is not mentioned, there is room for a year's difference in tabulating the date: so that chronologists generally put a double date, such as 2106-7. In this case, Ishmael was 13 years old—but how many months over is not stated: if he was older than 13 years precisely, his thirteenth birth-day would be carried back to 2106.

came in the year 569 of the Christian era,⁶ which in years of the world is 4693, thirteen by nineteen times nineteen. From Ishmael's thirteenth year, it is a period of 2587 years, thirteen by one hundred and ninety-nine. His father Abdallah is described by the historian Ockley as "the eldest of the thirteen sons" of Abda'l Motaleb. "At the age of thirteen he joined his kinsmen in the impious war of the Koreishites;" when about twenty-six, or twice thirteen, he married the widow Kadija; at the age of thirty-nine, or thice thirteen, he shut himself up in his cave, in the year of the World 4732-3, or eight times thirteen times thirteen, just 2626 years, or twice thirteen hundred and thirteen, after that eventful year of the destruction of Sodom,⁷ when Lot escaping from Zoar retired in like manner to a cave in "the mountain," and became the incestuous father of Moab and Ammon. The most gallant of Mohammed's disciples, and the cause if not the author of the first schism, the devoted Ali, made his famous profession of faith, "being," we are told, "about thirteen or fourteen years of age." The year before the Hejira, 4745, thirteen times three hundred and sixty-five, Mohammed announced his fabulous journey into heaven, being then fifty-two or four times thirteen years old. This staggered the faith of many of his disciples;⁸ but when Ahubeker stood up and vouched for its truth, "it tended to raise his authority among his followers to that height, that they could never reject any doctrine he should

⁶ On this date Gibbon remarks:—"The safest eras equally lead us to the year 569. The old Arabian calendar is too dark and uncertain to support the Benedictines who from the day of the month and week deduce a new mode of calculation, and remove the year of CHRIS to the year 570, the tenth of November." I may add, that in adjusting such dates to the years of the world, there is always room to hesitate between two consecutive years, or to prefer that one of the two which conforms most readily to the analogy of sacred numbers.

⁷ From 2107 to 4733: see the Chronological Table.

⁸ For this, and other facts, see Ockley's *History of the Saracens*; also, the sketches of Mohammedanism in Sale's Koran, and in Hale's Chronology. See also Gibbon's splendid chapters on Mohammedanism.

afterwards advance, nor refuse obedience to whatever he should think proper to command." We may rightly regard this date, therefore, as the crisis of the great imposture.

The Hejira took place "in the thirteenth year of Mohammed's Mission:" and not long after, the battle of Beder, which gave the first favorable turn to the fortunes of the prophet, and therefore may be reckoned among "the great battles" of the world, was fought with the small but significant number of "three hundred and thirteen foot." Finally, the first grand success of the Saracen power, the conquest of Syria and Persia, was achieved in the year 634, or 4758, which is thirteen times three hundred and sixty-six: this last numeral, a modified form of "the number of the beast," coming in as an appropriate *finale* to the first stage of Mohammedan history.

I may here note again, though attention has been called to it before, that the Hejira unites the two numbers of Antichrist; it is in years of the World, 4746, *forty-two by one hundred and thirteen*. Moreover, it is precisely 490 years, the "seventy sevens" of Daniel, after the entrance of Barcochbas the false Messiah into Jerusalem. Furthermore, if we adopt 6006, as the end of the six millenniums, A. D. 1882, the great Antichrist epoch is just 1260 years, or the forty-two months of prophecy, before that terminus.

It is likewise a nucleus of other significant and prophetic periods.

Jerusalem is taken in the year 637, a Christian Era multiple of thirteen: the fate of this City being further signalized by the fact that two periods of 490 years overlap one another by the thirteen years in which the great Impostor was developing his creed. From the year 132, when Barcochbas took possession of Jerusalem, to 622, the epoch of the Hejira, there are "seventy sevens" of years: from 609, when Mohammed entered his cave, to 1099, when the Crusaders took the Holy City and established "the Christian kingdom," there is precisely the same sacred and prophetic term.

In the year 660, the great Ali died, and his death was

followed by that famous schism which converted the rising power into a beast with two horns: this date being "six hundred and sixty and six" years after the true era of the Incarnation. In 686,⁹ according to some Arabians, the Mosque on Mount Moriah was built by Abd el Malek: there are others, however, who place it earlier, in the times of the Calif Omar.

In 699, the Council of Toledo prepared the way for the downfall of the Gothic Monarchy in Spain, by elevating to the throne the foolish and wicked king Witiza:¹⁰ thirteen years later, 712, the Christian empire fell, and for 780 years, which is twice the three hundred and ninety of apostate Israel, the Crescent and the Cross contended for the mastery by perpetual wars. This important epoch is 4836 in years of the World, thirteen by twelve by *thirty-one*, the precise "number of the names" of the sons of Ishmael.¹¹

The long interval embraces just sixty dates into which it is *possible* for thirteen to enter as a factor: and of these possible multiples, there are at least fifty which are marked by battles, treaties, revolutions, conquests, seditions, or the like, on the part of one or both of the hostile powers. To give all these would be a tedious and unprofitable labor. A few, selected from the careful annals of Ferreras, will be enough to illustrate the fact, that the rule which we are considering takes in the really *critical and important dates*, and allows no event to escape which comes decidedly within that category.

Thus, in 725, just thirteen years after the Conquest,¹² the

⁹ The same year is the date of the tragic death of the great Al Moktar; and of the savage eruptions of those frenzied separatists, the Azaralites: See Ockley, A. D. 686.

¹⁰ In this part, I take the dates from Ferreras, *Histoire Générale d'Espagne*: in some minor points he differs from later chronologists, but the differences, even if they should prove erroneous, are immaterial to the general argument. In an inquiry on so large a scale, errors may be left to balance one another.

¹¹ See Chapter XVI. on *The Two Hosts*.

¹² This date is put earlier by some chronologists: I follow Ferreras. In years of the world it is 4849, thirteen by 373.

Saracens are defeated with prodigious slaughter by Duke Eudes; which prepares the way for the greater victory of Charles Martel, in 732. This latter event revived the hopes of Christendom, and its date is appropriately a multiple of eight.

In 738, Aucupa is charged with the Government of Spain; in 751, Josph entertains the design of freeing himself from the control of the Califs of Danascus; in 764, which is also a multiple of eight, Abderrahman is forced by Don Froila to make peace with the Christians, and Saracen domination assumes a milder form. This date may be called an epoch, as it marks a turn in the tide of Saracen aggression. It is appropriately 4888, which (as we shall find) is the number of "that one ship" into which the disciples entered. In 771, 790, 803, 816, revolutions among the infidels, defeats in battle, bring them to a partial submission to the kings of France; in 829, according to Riddle, there is a marked declension of Saracen power; in 920, Abderrahman prepares war against the king of Navarre, which leads to heavy losses on the side of the misbelievers; in 933, with a great victory of the Christians, Ferdinand Gonzalez begins his career; in 988, Almanzor, after prodigious but vain efforts, is overthrown in battle, and dies of despair, the Christian States of Leon, Navarre and Castile having formed a league against him; in 1011, 1024, revolutions take place among the Saracens; in 1063 Mohammed Aben Habet becomes vassal to Don Ferdinand; in 1076, which is also a multiple of eight, Aragon and Navarre are united: finally, in 1102, A. M. 5226, a double multiple of thirteen, we come to the end of the first term of three hundred and ninety years, a date marked in Spain by a visible declension of Mohammedan power; and in general history, by terrible reverses of the Christians towards the end of the First Crusade, and by the division of the Empire of the Seljukides.¹³

In the later term we may notice the year 1115,¹⁴ "glorious expeditions of the Christians"; 1141, 1154, successes of the

¹³ Riddle's Chronology.

¹⁴ This is 5239, thirteen by thirteen by thirty-one.

infidels; 1167, Abenlof forced to become a vassal of the king of Castile; 1180, which is also a multiple of eight, "glorious victories of Don Fuas Raupino, by land and sea"; 1219, Crusade against the Mohammedans in Spain; 1245, Granada desolated and reduced to vassalage by Saint Ferdinand; 1271, 1310, factions in Castile and revolutions in Granada, with the tragic end of Ishmael king of Granada 1323; 1349, the siege of Gibraltar begun; 1414, various enterprises, especially an attempt on Ceuta; 1427, 1453, revolutions in Granada; 1466, Gibraltar taken by the Duke of Medina Sidonia; 1479, union of Castile and Aragon; and finally, 1492,¹⁸ the expulsion of the enemy from their last hold on Spanish territory.

Thus, the Saracen dominion in Spain endured precisely seven hundred and eighty years: a number which, as I have shown in another chapter, is a multiple of the twelve of nationality and empire, but is at the same time a multiple of the sixty-five of corruption and disintegration. Moreover, it perished just eight hundred and fifty-eight years from the day when the Crescent first rose above the horizon of the Roman Empire: namely thirteen times sixty-six, a form of the number of the beast. This happy combination of the beast number with that of empire, on the one hand, and that of disintegration on the other, is eminently characteristic of Mohammedan power. The eight of revival, renewal, reformation, resurrection, belongs properly to Christendom. "They that wait on the Lord shall renew their strength." While all nations alike are subject to corruption and decay, yet "the healing of the nations" comes only from "the leaves of the Tree" of Life: those who sit under that tree have alone a full warrant for the prayer, "Turn us, O Lord, renew our days as of old."

The later history of Mohammedanism in other countries is entirely in accordance with the samples already given.

¹⁸ Here, again, I follow Ferreras: some put the date four years earlier.

¹⁹ This great Epoch, the beginning of the end of the grand drama, is 5616, which may be resolved into thirteen by six times six times six, the concentrated number of secular completeness and finality. It has other meanings, however, which have already been given in Chapter V.

Thus, in 803, according to Riddle, the Saracens overran Asia Minor and compelled Nicephorus to pay tribute. Then came a series of smaller successes, with occasional defeats, among which latter a prominent place is due to the interposition of Providence by which Rome was delivered from the yoke of Islam. "A sudden tempest confounded the skill and courage of the Saracen mariners: "the Africans were scattered and dashed in pieces among the rocks and islands of a hostile shore." "Among the spoils of this naval victory, *thirteen* Arabian bows of pure and massy silver were suspended round the altar of the fisherman of Galilee." Also, the Churches were renewed, and S. Peter's was rebuilt and embellished. The Vatican was fortified against future invasions; and upon the suburb of the Vatican thus strengthened and adorned, Leo IV. bestowed the name of the *Leonine City*: all which was completed in the year 852, a multiple of the numeral of life and hope. It is 4976, eight times 622, this last being the date of Mohammedanism.

Other instances, briefly enumerated, are: 1050, "dismemberment and decline of the Califate in Spain;" 1063, "Alp Arslan, Seljukian Sultan;" 1076, Melek Shah, "the ablest of the Seljukian Turks," takes Jerusalem and oppresses the pilgrims, which stirs up Christendom to the First Crusade; 1193, "Dominions of Saladin divided;" 1206, Djengis-Khan begins his career of conquest; 1245, Kujuk, the great Khan, demands submission; 1258, end of the Saracen Empire in Bagdad, six hundred and twenty-four years, or thirteen times twelve by four, after the rise of the Crescent in the invasion of Syria. The date is 5382, twice thirteen by twenty-three by the *nine* of judgment.

Omitting minor dates and terms involving the number thirteen, we come to an epoch the most conspicuous perhaps in modern

¹⁷ Gibbon's Decline and Fall, Chapter LII.

¹⁸ This is 5900, thirteen by eight by fifty: an apt symbol of that renewal of life in Christendom, that new era of civilization to which the Crusades so much contributed.

history, and the most surely warranted, the taking of Constantinople by the Turks in 1453. This in years of the world is 5577, thirteen multiplied by four hundred and twenty and nine: to wit, four hundred and twenty, a multiple of the Antichrist number, *phus*; nine,¹⁹ a numeral of judgment. Such nice analysis of the factors may seem to be fanciful, but if any one will take the trouble to examine the whole subject he will find that there is both a method and a reason in it.

In more recent times, we may notice "the death of Scanderbeg," that terror of the Turks, in 1466; the Siege of Scodra, 1479, and the Siege of Rhodes, Oranto being taken by storm a year later; 1492, a date distinguished for so many great events, and among others for an alliance²⁰ between the Sultan and Pope Alexander VI.; 1502-3, or taking a medium, 1505, the appearance of the great Persian Sofi Ismael; 1518, Pope Leo and the Sultan preparing for war; 1531, the Emperor Charles and Solymán; 1544, Barbarossa returning from the wars to Constantinople, with a long train of Christian Captives;²¹ 1570, war with the Venetians, followed a year later by the great battle of Lepanto;²² 1583, 1596, 1609, minor events, of like character; 1622, the end of the first Mohammedan millennium, signalized by a terrible mutiny of the Janizaries, with the murder of the Sultan, and many other symptoms of irremediable decay.²³

Later still, there is the victory of Montecuculi over the Turks, at St. Gothard in Hungary, 1664, a Christian Era multiple of eight and thirteen: which is balanced a little later by the taking of Candia by the Turks, "after a seige of *thirteen* years."

¹⁹ Another, and perhaps better, analysis would be $13 \times 13 \times 33$: the last factor being appropriate to the Christian capital.

²⁰ Knolles's *History of the Turks*, p. 451.

²¹ Knolles, p. 751: most of the events here given are taken from Knolles.

²² The battle of Lepanto, which gave such joy to Christendom, and liberated so many captives, was in 1572, or in years of the world, 5696, *eight* times *eight* by *eighty* and nine.

²³ Knolles, p. 1408. This crisis in Mohammedan history is appropriately 5746, thirteen by four hundred and *forty-two*.

The rescue of Vienna by John Sobieski gave a serious check to the aggressions of the Turks; and four years later, 1687, the Venetians took Lepanto, Corinth, Athens. The same year 1687, Mohammed IV., who had threatened Europe with such formidable armaments, was deposed by his subjects; and the feeble Solymán III., came into his place. Mustapha II., however, inspired Europe with a temporary alarm: but Prince Eugene of Savoy shattered the forces of the infidels, and the Treaty of Carlovitz at the close of the century deprived them of all advantages previously gained. So the eighteenth century opened, 1700, with ever increasing tokens of weakness and decay in the great Antichristian power. In years of the world, this date is 5824, thirteen by seven by eight times eight, the Christian factor decidedly predominating. The year preceding, 1699, which is the exact date of the treaty of Carlovitz, brings out the nine of judgment, both in the Christian and in the year of the world date: the latter is 5823, nine times 647. After the end of the Century Mustapha II. sank into despondency, and in 1703 (thirteen by 131) was deposed.

Mohammedanism at this epoch of decay was 1078 years old: viz.:-twice *seven* times *seventy-seven* years. It had reached its term of spiritual power and aggression: it now exists only as a corpse awaiting the time of burial.

Thenceforth, for many years, Mussulman affairs attracted little notice, and hardly come in among the dates of general history. In 1791, however, the Treaty of Sistova between Turkey and Austria made an epoch of some note: while the Greek Rebellion in 1820, a Christian Era multiple of thirteen, the French Conquest of Algiers in 1830, and the settlement of the Eastern Question in 1856²⁴ by an *entente cordiale* among Romanists, Protestants and Turks, may serve to show that the numeral thirteen has not even yet lost its meaning in Moslem history.

²⁴ This is 5980, *thirteen*, by *twenty-three* by twenty, factors which apply express the wickedness of these alliances, on the part of Western Christendom, with the vile persecutors of their brethren in the East.

A singular feature in the present appearance of Constantinople may illustrate this fact still further. Says Goodrich, in his History of All Nations: "The general appearance of Constantinople from without is very splendid and picturesque The interior, however, as in almost all the Turkish Cities, disappoints expectation. The houses are mostly of wood. None of them are allowed to exceed *twenty-six* feet in height, which gives the streets a very mean appearance." The outward splendor, the inward squalor, the houses of wood, are such excellent symbols of a false and failing religion, that were not the writer of the above passage a man of the nineteenth century, one might suspect him of imitating the "myths" of the early Roman Chroniclers. But that the regulated height of the houses should be twice *thirteen* feet,²⁸ is, in connection with all that has gone before, still more significant. What modern critics would make of such coincidences, if they happened to occur in a very ancient history, no one need be told who is acquainted with the writings of the Niebuhr school.

I will conclude this Chapter, like the one preceding, by calling attention to the cardinal and critical character of the dates here cited. That the multiples of thirteen should embrace so large a number of Mohammedan events may not be surprising: but, that they should embrace all, or nearly all, which are of general interest and unquestionable importance, is more than wonderful. It is a marvel of that kind which challenges the scrutiny of thoughtful men. It compels one to ask, and answer, the question, Can this be chance?

Yet the facts which suggest that important inquiry are not half stated, as yet: we have gone but a short way in one of many branches of the subject.

²⁸ I have not cared to go into statistical numbers in general, but in a tolerably extensive examination I have found them to come under the same principle with dates: that is, there is in times of extraordinary trouble a decided predominance of thirteen, forty-two and such like factors.

CHAPTER VIII.

THE MIDDLE AGES.

THE Chapter before the last¹ brought us to the crisis of the great schism between the Latin and Greek Churches, the mutual anathemas of Photius and the Roman Bishop. These anathemas were renewed about 881,² a Council at Constantinople in favor of Photius having closed its sessions the year before.

From that time forth there is little intercourse, nor much discussion, till, about the time of Leo IX., the subject of the Eucharist began to be agitated anew. In the East, the question was only as to the use of unleavened bread: in the West, it was the more serious matter of Transubstantiation. The progress of the strife is indicated by a Council at Rome, 1050, and another the same year at Vercelli, which condemned Berengar and Scotus, committing the treatise of the latter to the flames. Three years later, 1053, a Christian era multiple of thirteen, Michael Cerularius of Constantinople vehemently assails the doctrines and ceremonies of the Roman Church. Hence, fierce retorts and bitter recriminations, resulting the next year in mutual anathemas.

From time to time, afterwards, efforts were made to repair the breach. Thus, in 1271, or 5395, a great quarrel among the Cardinals led to the election of Gregory X.; and in 1274, a Christian era multiple of thirteen, articles of union are drawn up at Lyons: but in 1284, or 5408, thirteen by thirteen by

¹ Both in that Chapter and in this, I take my facts and dates chiefly from Riddle's Ecclesiastical Chronology: a careful compilation "from the usual sources," made with due regard to "eminent German" authorities. I have also used Professor Smith's admirable *Chronological Tables*. The dates which I give are as a general rule so prominent and well ascertained, that I have had little occasion to choose among authorities, or to resort to any of the refinements of chronological criticism.

² This is 5005, a most expressive numeral, being the *seventy-seven* of a spiritual era by the *sixty-four* of corruption and disintegration.

thirty-two, they are summarily annulled at Constantinople.³ A similar fate attended the efforts made at Florence two centuries later. In 1440, articles of union drawn up in Florence the year before throw Constantinople into a ferment of rage. For thirteen years the agitation continues: the more politic party desiring conciliation with a view to Latin succor against the Turks, the monks and other bigots furiously contending against it. At length, the Greeks continuing obstinate and the Latins withholding their aid, the Eastern Capital falls in 1453,⁴ and all hope of a settlement disappears in the general ruin.

From this last epoch back to the first quarrel at the Council of Sardica, there is an interval of 1105 years: the "thousand" of Christ's Kingdom *plus* the ominous "one hundred and five," a term which in Sacred Chronology seems generally a precursor of disintegration and judgment.⁵

Among minor dates indicative of the corruptions and deflections of the times, we may notice briefly the year 855, the time attributed to the female Pope Joan;⁶ 881, Martin II.; 946, Agapetus II.; 972, Benedict VI.; 985, when the monster Boniface VII. died; 998, the deposition of Crescentius, a son of the younger Theodora, head of the Tuscan party in Rome; 1024, John XIX. raised suddenly from a lay condition to the papacy, by bribery: which names and dates cover, first, that period of shame, known as the *Papal Pornocracy*,⁷ and afterwards a period hardly less disgraceful, when the see of S. Peter was the prize of whatever faction happened to be dominant in Rome. The subservience of the Church at this time to the influence of abandoned women, and of a profligate nobility,

³ Landon's Manual of Councils.

⁴ This great event is 5577, or *thirteen times thirteen* by the *thirty-three* of sanctity: the Sacred City, cradled in Christianity, is given up to the enemy.

⁵ By factors, 1105 is the *seventeen* of God's people by the *sixty-five* of disintegration and corruption.

⁶ The story of Pope Joan is probably a fable: but, like many other myths, it is true to the spirit of history, though not to its letter.

⁷ Smith's *Chronological Tables*: Gieseler's *Church History*, vol. II.

varied though not mitigated by imperial interference, makes this century on the whole the darkest era of modern history.

The last of the above dates, 1024, is an epoch in history: for it marks the time of the elevation of Conrad II., the founder of the Franconian Dynasty, and the beginning of those efforts to secularize and feudalize the Church, which awakened the zeal of that champion of Church independence,⁸ Gregory VII. It is the initiative therefore of the great conflict of the Middle Ages, the struggle between the temporal and the spiritual powers. In years of the world, the date is 5148, thirteen by *six times sixty-six*, factors appropriate to the secular and secularizing character both of the Franconian Dynasty and of the new Papal policy.

The conflict came to a head in 1076, when Henry IV. caused the Pope to be deposed in the Council of Worms, and Gregory VII. retaliated by excommunicating the Emperor in a Synod at Rome. The humiliation of Henry followed. This undoubtedly is the great date of the period, the birth-day as it were of a new era in the papacy. In years of the world, it is 5200, four times thirteen hundred.

The year 1063, the date of a Council held at Rome against *simony*, and of another at Rouen in favor of *transubstantiation*, may indicate the practical and doctrinal questions of this period of strife: indeed, we have already noticed the year 1050, when Scotus and Berengar were condemned, and the latter imprisoned, for their views on the Eucharist. Going back a little, we may add such dates as 793, a Christian era multiple of thirteen, when Alcuin strove with Felix of Urgel on the Adoption question; 829, Gottschalk the predestinarian seeking to renounce the monastic life, an act which, along with his perverse doctrines, occasioned no little stir in the Church; 832, or thereabouts, *Paschasius Radbert's* definitions of the Real Presence opposed by Rabanus Maurus and others; 842,

⁸ Bowden's Life of Gregory VII.: Ranke's History of the Reformation. Gregory's work was none the less a struggle against tyranny, that it led (as is generally the case in such efforts) to the establishment of another tyranny.

quarrels among the sons of Louis the Pious coming to a head, and leading the next year to a partition of the Western Empire; within the three years following the last date, Radbert opposed by Ratramnus and Scotus on the Eucharistic question, and cruel persecutions of the Paulicians; 855, Council of Valence on predestination, and further dismemberment of the Western Empire; 868, Schism of East and West, division of the Kingdom of Lothaire II., beginnings of controversy between the Pope and Hincmar of Rheims: these, with others before mentioned, present an amply sufficient idea of all questions of importance agitated during this period.

The year 1089 marks the beginning of the struggle in England between S. Anselm and the tyrant William Rufus. In 1105, a Christian Era multiple of thirteen, the Emperor Henry IV. is compelled to abdicate. In 1115, which is 520, *thirteen* by *thirteen* by *thirty-one*, S. Bernard reforms and revives the Monastic System.

In 1154, Adrian IV. is made Pope: in years of the world, 5278, *thirteen* by four hundred and six, or twice seven times *thirteen* by twenty-nine. He crushed the revolutionary efforts of Arnold of Brescia, and three years after his accession began a desperate quarrel with Frederic Barbarossa, the starting point of the great struggle of the *Guelphs* and *Ghibellines*.

"A league of the Italian cities for the preservation of their liberties," marks the year 1167: the year before, Becket had excommunicated Henry II.; three years later, having returned to England, he was cruelly murdered. This latter year is further signalized by controversies in the Greek Church, and by the rise of the Waldenses. In 1206, the same and other like sects form themselves into Societies: which leads the Bishop of Mentz to adopt those measures of repression that were afterwards developed in the Inquisition. In 1209, a Christian Era multiple, the Franciscans are sanctioned by the Pope: in 1219, their order includes 5000 Monks. Dominic, about the same time, obliges his Order to take vows of poverty. Hence, sects of *mendicant friars*, a fruitful source of emulations,

wranglings, intrigues, impostures, and every sort of corruption. That there might be no hindrance to the power of these Orders for mischief, the Inquisition was formally inaugurated under papal sanction in 1232, or 5356, and Conrad, a Dominican, was made first Inquisitor. His cruelties caused him to be murdered within a year by some German nobles. The name of Robert Grosseteste, Bishop of Lincoln in 1235, directs attention to abuses and usurpations, not unaccompanied with courageous protest, in the Church of England.

The Council of Lyons,⁹ 1245, is another cardinal date, being the scene of one of the greatest scandals of the age, a bitter, personal, vituperative quarrel, with inexhaustible outpourings of unheeded anathemas, between the Pope and the German Emperor. It was the beginning of an ebb in the tide of papal aggression and crusading enthusiasm. S. Louis IX., however, embarked three years later on his disastrous expedition, being moved thereto by his distress at the wounds and scandals of Christendom. This date is 1248, thirteen by twelve times eight.¹⁰ The former epoch is in years of the world 5369, thirteen times four hundred and thirteen.

Passing a few dates already alluded to in other connections, we come next to 1297, or 5421, thirteen by one hundred and thrice thirteen, a great crisis in Church history in the shape of a towering dispute between Boniface VIII. and Philip the Fair of France: a quarrel in which all estates of the realm took part, especially that newly-risen power, "the third estate;" and which was pressed with such dogged pertinacity by Nogaret, the king's minister, that the poor Pope was not only worried out of life, but was followed into the grave with prosecutions for heresy and all kinds of enormities. The thirteenth century closed with the proclamation of a Jubilee, the occasion of many scandals, and with the rise of the Lollards, Apostolicals, and other enthusiastic sects.

The secular power is now decidedly triumphant. The

⁹ This is reckoned by the Romanists as the *thirteenth* Ecumenical Council, but it is not recognized by the French. *Gieseler*, § 56.

¹⁰ In years of the world it is 5372, four times thirteen hundred and forty-three.

Papacy, according to Dante's vivid picture, has become the harlot of that "giant," the French king, who alternately beats her into submission with his club, or cajoles her with flattery: in token of which, 1310,¹¹ the papal court having been transferred to Avignon two years before, the Templars are sacrificed to the cupidity of the monarch; and, loaded with awful charges of licentiousness, blasphemy, sacrilege, and apostasy, some fifty-four of them are committed to the flames at Paris. The contest of the Pope with Louis of Bavaria, 1323, brings out an anti-papal party among the Franciscans: the unbridled tongues, captious spirit, boldness, pertinacity, and popularity of these sectaries did an immense deal towards shaking men's faith in the papacy, and perhaps in religion altogether. Still more is this true of the *Flagellants*, against whom a bull was issued in 1349, an act which led them to scourge the Church instead of being content with scourging themselves; and of the *Waldenses* who in 1375 settled in Piedmont; and of the *Communist Brothers* who about the same time were organized into a society by Gerard Groot.

In 1378, a Christian Era multiple of thirteen, the Papal Schism broke out, the Pope having returned the year before from Avignon to Rome. As this return was the main cause of the schism, it seems a proper initial date of that scandalous event; in which case the schism will be found to have endured from 1377 to 1429, an interval of fifty-two, or four times thirteen, years. This result is obtained by taking the abdication of Clement VIII., 1429, as the end of the schism. It would be more correct, however, as the reign of the anti-popes was for the last twelve years of this period a mere shadow, to regard the schism as terminated in 1417, when the Council of Constance deposed Benedict XIII., and elected Martin V. in his place. The latter was universally acknowledged, except by a small faction of cardinals, and the obedience of the former was restricted to the little town of Peniscola, in Valencia.¹² The

¹¹ 5434, which is thirteen by *nineteen* by twenty-two.

¹² Gieseler's *Church History*, § 131.

truest measure of the schism therefore, is from 1378 to 1417, a period of thirty-nine, or thrice thirteen years.

The Council of Constance, which began with asserting its authority over all members of the Church from the Pope down, and ended with resigning everything into the hands of Martin V., was opened on the fifth of November, 1414, a year famous likewise for the burning of "ninety-one Flagellants" (seven times thirteen) at the hands of the Inquisition. In years of the world, the date is 5538, twice thirteen by two hundred and thirteen. In the triennium that followed, 1415, the council condemned Wycliffe's works and his dead body, just thirty-nine years after the first accusation of the Reformer before the Pope, 1376: the sentence against his body was executed about thirteen years later. The same year, 1415, the Council deposed John XXIII., and forced Gregory XII. to resign. In 1417, it ended the effective part of its labors by the election of a new Pope. The same year was famous for the beginning of the Hussite War.

The Papal schism involved not only a conflict of Popes and anti-popes, but a long and weary struggle at the same time with the so-called Reforming Councils. This war terminated with the ignominious exit of the Council of Basle in 1443, a Christian era multiple of thirteen.

From the commencement of the schism to this date, there is a period of *sixty-five* years, a term of disintegration and corruption.

The old era, in fact, had crumbled away, and all things in Europe had undergone a change. Nominally, the Popes had triumphed; and the Councils had perished of impotency. But in reality, the Papacy was shorn of its strength, being forced to shuffle and compromise where formerly it had ruled: though the Councils had failed, yet their name remained a terror to the papal court, and an *appeal* to them was enough to quench the fiercest anathemas.

The dates that occur next will sufficiently show the character of the change that had come over the world.

CHAPTER IX

THE FOUR EPOCHS OF MODERN HISTORY.

We come now to four dates, each of which is an epoch in modern history, and each of the first importance in the annals of mankind.

There is the invention of printing in 1440; the fall of Constantinople in 1453; the discovery of America in 1492; and the outbreak of the Reformation¹ in 1518: all significant of a new era, all teeming with consequences of incalculable moment.

That the Press is a great power for use or for abuse, a sort of embodiment of that tree of the knowledge of good and evil by which men become "as gods," is sufficiently obvious to every reflecting mind, though few may be able to determine whether in its far-reaching, subtle, and ever-increasing influence, the good or the evil shall finally predominate. Nor is it necessary to enter into any such question. It is enough that in the language of one² who writes in the spirit of the Age, "it revolutionizes the communication of knowledge, especially acts on public worship, renders the pulpit secondary," and gives to "newspapers" the power which was once wielded by the Church. In other words, the press is the main instrument of that mighty change by which the "age of faith" develops into what is known as the "age of reason." In its first operation, whatever it may prove to be in the end, it is a revolution, and also to such remedies as human wit can devise.

It is quite proper then that the year of its invention should be marked, though not exclusively, by the number thirteen. In years of the world, it is 5564, which may be rendered fifty-

¹ The Reformation may be dated 1517, as a protest; 1518, as an appeal; 1519, as a revolution. All these dates will be found significant.

² *Draper's Intellectual Development of Europe*. I quote merely the heads of Professor Draper's argument, which strikes me as a well-balanced statement of the influence of the Press: Chapter XX.

five hundred, and *eight* times *eight*, a symbol of revival or renovation, or, by factors, *thirteen* times 428, a sign of schisms and defections, or at least of a mighty change.

The fall of Constantinople tended, and led, ultimately, to the admission of the infidel power into the society of Christian nations; to a sort of compromise of the Crescent and the Cross.³ Of this we need no better example than the late Crimean War, where Protestants, Romanists, and Turks united for the perpetuation of the wretched yoke under which the Eastern Church groans, and secured a new lease of life to the tyranny of Antichrist. The date 1453 is in years of the world 5577, thirteen times thirteen by *thirty-three*. The year 1856, the settlement (so-called) of the Eastern Question, is 5980, twenty times thirteen by *twenty-three*. The interval is 403 years, thirteen by *thirty-one*. No factors could be more expressive. If the year 6006 should prove, as I have assumed, a terminus of secular history, bringing on some great crisis with a new and spiritual era, the infidel reign in the Christian Capital will then have been 429 years, thirteen by *thirty-th*, the same factors which form the date of the great scandal to Christendom, the fall of its chief city.

In 1492, America was discovered, and a field was opened for the development of all the new forces of society on the most gigantic scale. The same eventful year, the capital of Western Christendom was brought under a yoke more scandalous, if not more oppressive, than that which had been imposed upon the Eastern metropolis. A monster whom Antichrist could hardly surpass in wickedness was seated on the spiritual throne of Europe. "This year," says Riddle in his Chronology, "the profligate and abandoned Cardinal Borgia, having purchased the votes of the College, was made Pope under the title of Alexander VI. His whole pontificate was signalized by disgraceful vices, his leading aim throughout being to enrich his illegitimate children, especially the dissolute Caesar Borgia."

³ Queen Victoria sent the Order of the Garter to the Sultan.

Other events connected with this date have been mentioned in other places : it is an *epoch* in history.

In years of the world it is 5616, which may be best resolved perhaps into twice thirteen by *six* times *six* times *six*, numbers of finality or secular completeness. The discovery of America opened the door for all other discoveries possible to man. To replenish the earth and to subdue it, to cover every sea with ships, and every land with cities, to bind and control the wild elements of nature, to wed religion to commerce, and by their joint influence to preach the Gospel to all nations : these are already achievements of modern civilization, and the same work is going on at a rate which makes the light of one day now to be as seven, and crowds the labors of a millennium into the span of a single life.

It is the last time, the eleventh hour, the seventh of the seven circuits of the mystical Jericho.

As such a time involves unwonted activity, both in good and evil, it is appropriate that its date should exhibit both of the great factors of human history. The number 5616 has not only the symbol of finality and defection, but with equal prominence the eight of renovation and the three to the third power of the Sacred Trinity : it is twice eight by thirteen by three times three times three.⁴

What is still more remarkable, it is eight times 702 : a numeral which, it will be seen further on, is a figure of the Church of CHRIST, and of its type the Sabbath, one of the clearest and best marked of all the spiritual numbers.

In short, the great epoch of modern history brings CHRIST and Antichrist as it were face to face. There is the number of defection and the number of revival ; the number of the Church and the number of the World ; the *three* times *three* times *three* of the Sacred Trinity, the *six* times *six* times *six* of that spurious trinity, the beast and harlot and false prophet.

After such significant epochs as these three, we need not be

⁴ It will be seen, in the Chapter on the Flood, that this same 5616 is the number of the description of that event. See Chapters XXII, XXIII.

surprised that our numerical index should point next, as with an inspired finger, to 1506, when "Martin Luther enters an Augustinian monastery at Erfurt;" to 1508, a Christian Era multiple, when the same "Luther is appointed Professor of Philosophy in the University of Wittenberg;" and to 1518,⁵ when the same "Luther appeals a *papa male informato ad papam melius informatum*."

Verily, the windows of heaven are now opened, and the fountains of the great deep are broken up. While Luther is appealing in Churchly style, and standing forth as the great *moral* power of the Reformation, Ulrich Zuingli, who represents its *rationalizing* element, is doing equally thorough work in another quarter. And the triennium that follows is full of great events. In 1519, Disputes between Luther and Miltitz, and between Eck and Carlstadt, Melancthon looking on and taking notes ; also Zuingli at Zurich wresting Church power from the hands of ecclesiastics and committing it to the untried hands of civil magistrates ; in 1520, a Papal Bull against Luther, with Luther lighting the fire-signal, and denouncing the Papacy as Babylon and Antichrist, the Pope in the meanwhile mainly anxious to raise money, and Erasmus jesting gaily over the Ithurel spear which had touched "*coronam Pontificis, et ventres monachorum*;" in 1521, thirteen by thirteen by nine,

⁵ The dispute about Indulgences, from which the Reformation is commonly dated, took place the year before, 1517. This is the true epoch of the Reformation considered as a protest against abuses : considered as a revolt from the papacy, it starts with 1518. In years of the world it is 5642, *seven* times *eight* hundred of spiritual renewal with the *forty-two* of Antichrist ; or, by factors, *thirteen* by *fourteen* by *thirty-one*, all most expressive meanings. Perhaps the predominant number is that of finality, indicated by the terminal *forty-two*. It is at all events worth noting that a kindred date ushered in *the last days* of Jerusalem. Baruchbas entered the city in 4256, the prelude as it were to the last act in the drama. In the same way the 5642 of Christendom may prove the last great revolution, the beginning of the end. Luther was profoundly convinced of this ; though, like all prophets, he imagined the end to be nearer than it was. A landsman who for the first time describes the land from a ship at sea, always miscalculates its distance.

Luther before the Diet of Worms, Henry VIII., coming out as "Defender of the Faith," *Ignatius Loyola wounded in battle*: thus, all the elements are brought together, and ere men can say, "Lo here! or Lo there!" a new era has opened upon the astonished world.

Thirteen years more bring us to the Protestant League of Smalcald, to Religious War in Switzerland, to Zuingli girding himself with the sword, and perishing by the sword in battle, to Michael Servetus coldly rationalizing "*de Trinitatis Erroribus*:"—all in 1531: while in the tritunium that follows we have Farel and Saunier banished from Geneva, John Calvin in Paris, 1532; the Pope leagued with Francis against Charles, Cranmer Archbishop of Canterbury, Reformations in various places, 1533; and in 1534, Persecutions in France, the abrogation of the Papal supremacy in England, formation of a religious society in Paris by Ignatius Loyola.

So, again, in 1544, Hermann, Archbishop of Cologne, advocates the cause of reformation; a Council is summoned to meet at Trent; the Litany is published in English; the Reformation is completed very summarily in Sweden.

The Council of Trent, which sealed the divisions of Christendom, is very strongly marked by the numeral of schism.⁶ The Breve of Clement VII., in which it was first announced, was issued in 1531; that of Paul III., under which it met, was given in 1544, thirteen years later.⁷ The Council opened December the thirteenth, the year following: besides the three legates, four archbishops and twenty-two bishops, in all twice thirteen bishops, were present. Among its most important decrees were thirteen anathemas relating to the Sacraments in general, passed in 1547, a Christian Era multiple of thirteen; a decree concerning the Eucharist, read on the thirteenth of September, in the thirteenth Session; and thirteen Articles on the Sacrifice of the Mass, discussed and settled in the twenty-

⁶ Landon's Manual of Councils, Art. Trent.—Waterworth's Council of Trent.—Concil. Trident., Le Plat.

⁷ 1568, four times *thirteen* by one hundred and *nine*.

first Session. The last year of the Council was distinguished by warm debates on the reformation of abuses; and the twenty-third Session, which was to decide on that subject, opened with 208, or sixteen times thirteen prelates present. The representatives of the five leading powers, present either in person or by proxy during the latest Sessions, were 260, or twenty times thirteen: besides a scattering attendance of Greeks, Irish, English, and others, amounting to twenty-one. Finally, the results of the Council were embodied in the famous Creed of Pope Pius IV., by adding *thirteen* new articles to the venerable symbol of Nicaea; and the form of confession thus amended was adopted, as we learn from the Preface,⁸ by two Councils in 1583, by one in 1609, and by others in the interim. These dates are multiples of 13.

In 1547, a date already mentioned, thirteen by seven times seventeen, Edward VI. reigns in England, the Council of Trent is suspended by removal to Bologna, John Knox preaches in Scotland, and Lælius Socinus spreads the poison of his treason against the Lord Christ in Germany and Switzerland.

The next move of the index reveals the sad scenes of "bloody Mary's" reign: in 1557,⁹ seventy-nine persons suffer for heresy. The year before, eighty-five had been put to death; the year following, thirty-nine suffered: during the whole reign, about two hundred and seventy. In the triennium of 1557, there is a Deed of Union of Scotch Reformers, the Accession of Elizabeth, the Crypto-Calvinistic controversy, the return of Knox to England, fresh persecutions of the Waldenses, the completion of Calvin's *Institutes*: and 1560, vexations of Huguenots in France, cruel persecutions in Italy, attempts of a like character in the Netherlands, and the Reformation established in Scotland.

In 1570 occurs the great controversy between Cartwright and Whitgift at Cambridge, respecting the Liturgy and Episcopal government, which marks the beginning of Puritanism:¹⁰

⁸ Sylloge Confessionum, p. xiii.; Oxon., MDCCCXXVII.

⁹ This is 5681, thirteen by nineteen by twenty-three.

¹⁰ 5694, *thirteen* by six by "three-score and *thirteen*."

also, the excommunicating Bull of Pius V., followed by the withdrawal of the Romanists from the Anglican Communion, and, in the Lutheran bodies, a fuller development of the Crypto-Calvinistic feud. The triennium includes the Massacre of *S. Bartholomew's*, 1572; and in 1573 a Proclamation in England against Nonconformists. In 1583, Plots against the Queen's life and rebellions fostered by Jesuits and Seminarists awaken popular indignation; and in 1586, Babington's conspiracy is detected: in the interval, the Seventh Religious War breaks out in France. In 1596, there are troubles between the Christians and heathens in Japan, leading eventually to the suppression of Christianity: about the same time the Jansenist Controversy opens.

In 1609, "The Catholic League," under Maximilian,¹¹ proves the germ of the atrocious *Thirty Years' War*, which broke out nine years later, in all thirty-nine, or thrice thirteen years. During the triennium there are Arminian controversies, the rise of the Independents, laws against Anabaptists, divisions and feuds among Protestants, with increase of bitterness between them and the Roman Catholics.

In 1622, the *Congregatio de Propaganda Fide* is founded at Rome:¹² in England, James shows some favor to Popish recusants, an act creating general dissatisfaction, and producing the first throes as it were of the great Rebellion. The Arminian Confession appears the same year. About 1635, or the year before, the plans of Cyril Lucar, Patriarch of Constantinople, for union with the Protestants, are thwarted by the Jesuits; and three years later Cyril is put to death. In the

¹¹ 5733, *thirteen* by *nine* times *forty-nine*: numbers of judgment. The actual date of the war, 5742, brings in the ominous *forty-two*, and is twice *nine* by three hundred and *nineteen*. In the same way, if we trace the origin of the war back to the Protestant League of Sinalcald, 1531, we have first a period of *seventy-eight* or *six* times *thirteen* years, between the two Leagues, then of *nine* years to the actual out-break, or of *thirty-nine* years to the close of the war, making in all 117, or *nine* times *thirteen* years.

¹² This is 5745, twice *thirteen* times *thirteen* by the *seventeen* of God's people—schisms among Christians multiplied.

same year, 1638, a Christian Era multiple of thirteen,¹³ the Scotch General Assembly continues its Sessions in spite of the king, abolishes Episcopacy, and the *Solemn League and Covenant* is drawn up and signed. The year 1648 finds the king in prison: ¹⁴ he had been seized the year before, and was beheaded the year following. The interval from his seizure to the accession of Charles II. and the Restoration, is just thirteen years. The same 1648 brought the Thirty Years' War to an end in Germany: and the *Peace of Westphalia*, with a Pope's bull against it, put the parties about where they were at the beginning of the contest—A.M. 5772, *thirteen* times *four hundred and forty-four*.

An ineffectual attempt at union among Protestants on the Continent, marks the year 1661; the Cocciean Controversy, 1674: in the triennium of this last date, there are persecutions of the Quakers, disputes of the Pope with France, the Plot of Titus Oates. In 1687, James II. issues his *Declaration of Liberty of Conscience*, with other acts leading the next year to the Revolution which placed the house of Hanover on the throne of England.

In 1700, there is War between Russia, Poland, Denmark, and Charles XII. of Sweden: the next year, England, Holland, Savoy, Portugal, France, Spain, are similarly involved. Ecclesiastically, the year is distinguished by the abolition of the office of Patriarch in the Russo-Greek Church. About the same time, the *Terministic* controversy rages among the Lutherans. The year 1739 is the epoch of the First Methodist Society in England; 1752, of the *Relief Church* or *Synod of Relief*, in Scotland, and of a violent Jansenist Controversy and schism in Holland; 1765, of Jesuit quarrels which embroil the Pope with the Portuguese. The same year, the Stamp Act is passed, and a wedge is introduced which separated England

¹³ Thrice *thirteen* by *forty-two*.

¹⁴ The same year was remarkable in American history for the adoption of the *Cambridge Platform* as the standard of New England theology: in years of the world it is 5772, thirteen by 444. The synod which adopted it represented 39 (thrice thirteen) churches: Smith's Chronological Tables, p. 73.

from her American Colonies.¹⁵ Three years later, there is the First Baptist Church in Scotland.

The year 1778 draws France into the Revolutionary War of the United States: in religious matters, the Pope compels Justinus Febronius to retract his anti-papal propositions. Infidels and rationalists, and among others the notorious Thomas Paine, begin to inaugurate their "age of reason." In 1797, the French Clergy are expelled from their benefices for refusing allegiance to the New Constitution:¹⁶ two years later, Christianity is suppressed, and Notre Dame at Paris is converted into a Temple of Reason. The Pope, the next year, condemns eighty-five propositions of the Synod of Pistoja. In 1804, Bonaparte is Emperor of France;¹⁷ while the year 1817 is signalized by the Tercentenary of the Reformation, by the Union of the Lutheran and Reformed Churches in Prussia, and by "intolerant opposition of the Socinian Pastors at Geneva" to Evangelical Doctrine. Thus infidelity is enthroned in one of the high places of Protestantism.

From this epoch to the year 6006 of the world, or 1882 of the Christian Era, which I have placed *hypothetically*, and on grounds of analogy, as the terminus of the six millenniums of tradition, there is the space of sixty-five years: the prophetic term for the breaking or disintegration of Ephraim. That such disintegration is actually going on: that secular interests are more esteemed than those which are spiritual and eternal; that "the love of money," the root of all evil, is dominant in the Church and in the world; that the fear of God is less

¹⁵ This was followed the same year by the *Déclaration of Rights and Liberties*, in the First Congress of the Colonies.

¹⁶ This important date is 5915, the *thirteen* times *sixty-five* of utter corruption by the *seven* of the spiritual era.

¹⁷ 5928, *this term* by *eight* by *thrice nineteen*—a time of renewal and of judgment. Napoleon died in his *fifty-second* year. His public career, dating from his admission to the military school of Brienne, was *forty-two* years. Napoleon III. in like manner was *forty-two* years old when elected President. The first Napoleon's term of power, from his appointment as *Consul for life* to his final abdication, was thirteen years lacking one month; as Emperor, more than ten years.

powerful as a motive than the fear of man; that infidelity is courageous and aggressive, while faith is timid and compromising; that there is little of the spirit which enabled S. Athanasius to hold up against the World, or inspired Luther to say in the face of a corrupt Christendom, "Here I stand!" that heresy and schism, which affect only the things of God, are esteemed less evils than rebellion which touches human interests; that, in short, the world is gaining, and the Church is losing ground, may be indeed a sad confession, but it seems to be a fact of that kind which no one with the full use of his eyes can honestly deny. But when, and where, is all this to end? Is Christ to be always the loser in the great conflict, and Antichrist always the gainer?

It needs no special gift to foresee that we are rapidly drifting on to a crisis greater perhaps than any hitherto experienced. History itself is the great prophecy. And if there is any lesson in history which he that runneth may read, it is that material civilization begets materialism; and that materialism is the day rot of society, eating out its life while all on the surface appears strong and prosperous. The more rapidly such a state of things develops, the more eagerly events crowd upon one another, the more gigantic, sublime, and overwhelming the accompanying growth of power: the more certain we may be that the end cannot be distant, nay, that the Judge is already at the door.

Should such a crisis come within the time indicated by the old tradition, rallying the Church, or what remains of it, as a united body against a grand league of the Antichristian powers, it would give to Protestantism the term of Enoch of old, the "three hundred and sixty-five years of the great witness against Antediluvian corruptions." But this is a mere speculation on a subject too deep for the uninspired mind. To "lift up our heads" towards the future is the part of faith: to think we can see into the future savors rather of presumption.

CHAPTER X.

THE NINETEENTH CENTURY.

UNDER the broad light of the nineteenth century the symmetrical character of dates comes out as clearly as in the scant records of the antediluvian world.

The first multiple of thirteen in the century sweeps in a date of the utmost importance, 1804, when Napoleon ascended the imperial throne : in years of the world it is also, as has been observed, a multiple of the eight of renewal.

The year 1817 has also been noticed : it is further distinguished in this country for the first breach in Methodism, the "Stillwellite Secession." In 1830, a more formidable split occurred under the name of the "Methodist Protestant Church," a society organized on the principle of "lay representation."

The same year, 1830, has been noticed before in connection with Islam. In France, it gave birth to the revolution which placed Louis Philippe on the throne. In the Western world it was stained by the appearance of that fungus of modern materialism, the ape of the grand Arabian imposture, the Mormon abomination.

The year 1843 was big with events significant rather than great : which, though not of universal interest, or calculated to arrest the attention of the crowd, yet involve far reaching consequences, and are eminently symptomatic of the diseases of the times.

The Millerites had fixed on it as the end of the world.¹ In the Church of England, it was the crisis of a movement which has penetrated all Christendom, awakening hopes and doubts and fears in minds innumerable, and which is still going on for good or ill with a quiet-but steady progress, the Oxford or Tractarian, or as its friends prefer to call it, the Catholic

¹ Most of these facts and dates are taken from Smith's Chronological Tables.

revival.² Dr. Pusey, with whose name it is popularly identified, was in 1843 suspended from his office of Preacher in the University of Oxford. The wave was strong enough to reach our shores. In the same year, 1843, the ordination of Arthur Carey enkindled feuds which resulted within the triennium in the suspension of two most prominent Bishops, in the Wainwright and Potts Controversy, in a bitter quarrel connected with the Church of the Advent in Boston, and in many sessions to the Church of Rome. During the same triennium, Dr. Newman withdrew from the Church of England, and published his famous work on Development : his brother, Francis William Newman, issued about the same time another explanation of the same principles, in the shape of "Essays towards a Church of the Future and the Organization of Philanthropy."

The same year was distinguished by "a great revival," the extravagances of which provoked Dr. Schaff and Dr. Nevins to call in question "the anxious bench," with other innovations of later Protestantism, and to point out the antidote in that *sacramental system* which exists, though only as a dead letter, in the older reformed Confessions. One of the fruits of the revival was the general adoption of Anti-slavery doctrines, as articles of communion. The "True Wesleyan Methodist Church, opposed to slavery, rum-selling, and episcopacy," came up from the troubled waters. In the triennium that followed, "The Methodist Episcopal Church South" formed a separate organization. This was in 1846, thirteen by one hundred and forty-two : the example having been set in 1815, by a split of the same kind between the Northern and Southern Baptists. The wedge thus introduced by the most powerful of the sects was industriously driven home by religious and political agitators : the heart of the country was pierced and split ; and mutual anathemas from the pulpit, the press, and the political

² Dr. Newman dates the movement, July 14. 1833, with a Sermon preached by Mr. Keble under the title of "National Apostasy." This date is thrice *thirteen* by forty-seven : in years of the world, 5957, seven times *twenty-three* by thirty-seven. Newman's *Apologia*, p. 83.

platform, engendered an animosity which could be quenched only in blood.

There were agitations also in other parts of the world, such as the Free Church Schism in Scotland. We may note also as a curious fact, that the same year, 1843, was startled by a great comet,³ "exceedingly brilliant for a time, being visible in the day time for two successive days," which "assumed a prodigious length of tail, 40° or 50°, and aroused the people of this country to an interest in astronomy not before felt." Whether these mysterious visitants coming in from the outer darkness have any malign influence upon "the powers of the air," and so upon human souls, is a question that modern science has by no means settled.

But of all the signs that marked this year as an *annus mirabilis*, there was perhaps none more pregnant than the first appearance of those phenomena⁴ which go under the name of "spiritual manifestations," and which have revived in an enlightened age some of the worst delusions of paganism.

They began in the spring of 1843, among the Shakers of New Lebanon and Watervliet, several of whom "almost simultaneously . . . would lose all personal consciousness, while influences purporting to be the spirits of persons . . . who had lived in the world in different ages, took possession of their bodies, and spoke through their vocal organs." These manifestations suddenly disappeared after a few months, but promised "to come again before many years." The promise was fulfilled, as was supposed, in the Rochester rappings, and similar demonstrations, in 1847. Contemporaneously with the Shaker possessions the notorious Andrew Jackson Davis became the subject of visions and revelations, which in 1846 were published under the title, *The Principles of Nature*.

Such was the origin of a system of so-called Spiritualism,

³ Appleton's *Cyclop.* Art. *Comets*.

⁴ Appleton's *Cyclopædia*, Art. *Spiritualism*; also, Art. *Andrew Jackson Davis*. It is claimed by the Spiritualists that similar manifestations to those in America appeared about the same time in China, and other parts of the world.

which has spread like a miasma, professing to number among its open or secret adherents some four millions of souls. The estimate is probably a gross exaggeration: but that tens of thousands have been seduced is unhappily too true.

The same eventful year is known as "the repeal year," in Ireland: the long continued agitation on the subject of repeal having culminated in 1843. The movement was suppressed by the government, but in 1846 it took a new form under the title of the Irish Confederation. "In this and the succeeding year a great famine fell upon the land, and thousands perished of hunger."

In the same year, Feb. 13, a Radical Revolution broke out in Geneva,⁵ which in 1846 was crowned with success under the lead of Jean Jaques Fazy: "unrelenting opposition to the Catholic league, and unflinching application of democratic institutions," were the motives of the new order of things.

It may be noted also that in the same year "the long cherished *entente cordiale*" between France and England "reached its climax:"⁶ an alliance which has borne fruit in the Crimean War and the so-called settlement of the Eastern question, and may lead to consequences of still greater importance hereafter.

In short, the year 1843 was eminently a seminal and germinating epoch: a time of universal but quiet movement in the mixed elements of politics and religion, the meaning of which would be better seen a few years later than at the moment of its occurrence.

Numerically, this year 1843 is among the most remarkable of chronological dates. It is in years of the world, 5967, thrice *thirteen* by *one hundred and fifty and three*, which last factor is the number of "great fishes" drawn in the net of the resurrection,⁷ or, as will be abundantly proved in its place, the number of the "sons of Gon."

⁵ Am. *Cyclop.* Art. *Fazy*.

⁶ Am. *Cyclop.* *Louis Philippe*.

⁷ S. John xxi. 11, for a numerical analysis of which see Chapter XXXIX.

Once before, this factor has appeared in chronology, namely, in the date of the great deliverance under Mordecai and Esther, at the Feast Purim: but then it appeared in combination with the number *eight*, the symbol of restoration. It comes out also in the year 4131, the seventh year of the Common Era, when our Lord, being twelve years of age, was found in the Temple, disputing with the Doctors. The factors in this case, are 153 by 27, which last is *three* to the third power, a concentrated symbol of the Trinity.

It will be seen, under another head, that it appears twice in like manner, in connection with two marked places of Scripture. *The net*, in which the 153 great fishes were drawn, and which was *not broken* by the draught, is numerically *eight* times one hundred and fifty and three, according to the value of the Greek letters. This corresponds to the deliverance from Haman, the enemy. Its other appearance, with *thrice thirteen* as its co-efficient, is in the following mysterious passage of the Book of Job:⁸

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, *From going to and fro in the earth*, and from walking up and down in it."

The exact value of this passage, added up by a process which will be explained further on, is the same 5967, thrice thirteen by one hundred and fifty and three, the year of the world equivalent of A. D. 1843.

That Satan was active among "the sons of God" that year, that he was particularly busy in going to and fro in the earth, may be fairly taken therefore as the interpretation of the striking numerals of this date.

The year 1856 has been already referred to as the crisis of that coalition, so characteristic of the age, which united the

⁸ Job ii. 1, 2.

West, both Protestant and Roman, in a costly⁹ alliance with the Turks, thereby propping up the falling house of Islam, and riveting the chains by which the Eastern Church has been so long bound. The number of this wicked Confederacy is appropriately 5980, twenty times *thirteen* by *twenty-three*.

In the tricenium that followed, the Sepoy rebellion broke out, a manifest fruit of that same secular policy in England which subordinates things eternal to things temporal, and throws the ægis of government protection over the vilest heathenism. Theologically, the same spirit bore fruit at the same time, in the "Essays and Reviews," and in a terribly rapid growth of a semi-infidel Erastianism. This came to a head soon in the cold-blooded enormities of Coleuso, who impugned alike the authority of the Bible and the Church, and made the State the supreme arbiter of all religious questions.

In Italy, the same spirit led to political revolutions in 1859, which disturbed the foundations of ecclesiastical order, stripped the Pope of his secular power, and imperilled the authority of religion in general. It remains to be seen, however, whether sober reform or radical destruction shall be the final result.

The *Decree of the Immaculate Conception*, which involves incidentally the whole papal theory, was issued at the close of the year 1854, and was protested against by the Jansenists in 1856. The former date is in years of the world, 5978, fifty-nine hundred and six times thirteen. The year of the Jansenist Protest has been already analyzed.

The Apostolic Letter announcing this important Decree refers on page vii. to the previous bull of a like character by Alexander VII., Dec. 8, 1661: which date in years of the world is 5785, five times thirteen (the sixty-five of corruption) by eighty-nine.

The controversy had commenced in the years 1140-1141, by the Canons of Lyons who instituted a Feast of the Immaculate

⁹ The Crimean War which terminated in the Settlement of the Eastern Question, 1856, was extraordinarily lavish of life and money.

Conception, but were powerfully opposed by S. Bernard, who proved so that the thing was a novelty, a corruption and an absurdity. The same ground was taken later by S. Thomas Aquinas, and by innumerable others. The year 1141 is equivalent to 3265, where the sixty-five is sufficiently obvious: by factors, it is sixty-five by *nae* times *nine*.

From the agitation in Lyons to the year of the Decree of Pius IX., there is a space of 713 years, giving the very marked factors twenty-three times thirty-one: or if we begin with S. Bernard's opposition, and end with the Jansenist protest, there are 715 years. This term, again, is five times thirteen (or sixty-five) by the eleven of uncertainty and strife.

The pontificate of Pius IX. began in 1846, a Christian Era multiple of thirteen: in 1849, which is 5973, thrice 1991, thrice nineteen hundred, and seven times thirteen, he invited the opinions of the Bishops on the expediency of making the Immaculate Conception an article of faith. Of these, 602 replied: fifty-two, or four times thirteen, in the negative, the rest in the affirmative. In 1859, which is thirteen by thirteen by eleven, being also thirteen years after the pope's accession, the revolution occurred in Italy of which I have already spoken.

In the same year, 1859, a singularly harmonious Church Convention, assembled in Richmond, Virginia, found itself suddenly involved in the excitement and alarm of the famous John Brown Raid: an event which polarized the sectional and religious feuds of the country; some regarding Brown as a murderer, others as a martyr. Two years later, towards the close of the administration of Buchanan, the thirteenth President by

¹⁰ It is worth while to notice that the advocates of the new dogma appealed, not to tradition or Church authority, but to a special *written revelation from on high*: to which S. Bernard answers very curtly that *it would be just as easy to find some other written revelation in favor of the immortality of the Virgin's mother*: "for my part," he adds, "I am not easily moved by writings which are unsupported by reason, and have no other reliable voucher."

election,¹¹ the Southern States seceded, and the nation plunged into the most gigantic of civil wars. This was 78 (six times thirteen) years after the treaty of peace with England (1783), in which the independence of the colonies was acknowledged. The war was brought to a close in 1865, just seventy-eight years after the Adoption of the Federal Constitution in the Convention of 1787. The States represented in the Confederate Congress were thirteen in number. Hostilities began with the occupation of Fort Sumter by Major Anderson on the twenty-sixth of December, 1860, and broke out into a flame on his surrender, the thirteenth of April, 1861.¹² Thirteen forts or batteries engaged in the attack. The squadron sent by the government for the relief of the fort carried twenty-six guns: the garrison, exclusive of the band and of some workmen belonging to the engineer corps, consisted of ten officers and fifty-five artillerymen, in all sixty-five, or five times thirteen. The tendency towards the same numeral, equally marked on both sides of the contest, may be further illustrated by the fact that the pay of the private soldiers was thirteen dollars per month; and of the twenty-four quotas assigned to the several States, by the President's call for 75,000 men, sixteen were multiples of thirteen, the number of a regiment in fact being 780, or thirteen by sixty.¹³

The year 1861 was further distinguished by "one of the most brilliant comets of the last fifty years," remarkable for the suddenness of its appearance, the length of its tail, the eccentricity of its orbit, and other peculiarities which astonished

¹¹ I omit of course the Vice-presidents, who merely served out the time of Presidents deceased. Mr. Buchanan was elected in that significant year 1856. During his administration, the Kansas difficulties brought Sectionalism to a head, and divided the country into two hostile camps.

¹² This year is 5985, or five times seven by nine times nineteen, numbers of judgment.

¹³ The facts here mentioned are taken from the American Annual Encyclopædia of 1861. An examination of the statistics of these four years shows a similar predominance of *thirteen* among the numerals generally.

the scientific world.¹⁴ "Its excessive brilliancy was due to its nearness to the earth. When first seen, it was no more than *thirteen* millions of miles from this planet." Astronomers failed in their attempts to identify it, or calculate its orbit.

Thus, in an age of Reason, and even in our Western world, where the spirit of the age has its widest field of operation, the index of the "times and seasons" points to a law of numbers more symmetrical and more significant than that which provoked the skepticism of Niebuhr in the early Roman annals.¹⁵ With the evidence before us we have vastly more reason than Niebuhr had, to attribute this law to intelligent design. The only difference is that, by our analysis, human contrivance is excluded. It remains then to choose betwixt Chance and God: though even this choice is hardly more than an evasion, for when we conceive of Chance as laboriously and minutely intelligent, caring as it were for sparrows, and numbering the hairs upon our heads, we have merely deified Chance, and altered the name of the great Mystery without changing its character.

We leave the year 1869, A.M. 5993, with no comment on its great event, the Ecumenical Council now sitting in Rome, save that its invitation to the Churches is marvellously akin to that which "the bramble" once issued to the trees: it breathes of fire and desolation much more than of rest and shade. Should it establish the autocracy of the Abimelech, the "father-king" of our times, in the form of a personal infallibility, signs are not wanting that an internecine conflict will arise, "an evil spirit between Abimelech and (his supporters) the men" ¹⁶ of

¹⁴ Am. Encyclop. p. 42.

¹⁵ I do not know that Niebuhr applied his criticism to Bible numbers; but the application is so easy, and so obvious, that a man of his intelligence can hardly be supposed to have overlooked it.

¹⁶ It is a curious fact that these men of Shechem are identified, Judges ix. 28, with that "Shechem the son of Hamor," Gen. xxxiv., whose number is 666, the type of "the beast," that is, of a tyrannical and corrupting *secular* power. Abimelech, the usurper, is established by this secular alliance, but is finally overthrown by the same.

Shechem," which shall bring the forty-two months of tyranny to a disastrous close.

[The lamented Author departed before the Vatican Council had acted. The year of its meeting, in years of the world, 5993, is a multiple of 13: and the year following, 5994, when the new Dogma was promulgated, is the 9 of judgment multiplied by the 666 of "the Beast."—*ERROR.*]

CHAPTER XI.

THE NUMBER OF A NAME.

It has been shown that the principle of sacred factors pervades all history and chronology.

We come now to a second class of facts in harmony with all that has gone before, yet of a character so strange and almost startling, that they must be stated with fulness and precision, even at the risk of wearying the reader by a tedious accumulation.

In *Palmori* I showed some reason for believing that the name of "the beast" is not the only name which has a significant numerical value: that the counting of the number of a name may involve a principle which men of understanding would do well to study.

Thus, the sacred name *ΙΗΣΟΥΣ* is numerically 888, an exact antithesis to the 666 of the beast: for *six* is the number of the secular world, *eight* the number of regeneration, or new life, and the time repetition of each expresses its idea in a very marked and concentrated way.

But this particular instance may be merely a happy accident. On the other hand, it may be the out-cropping of an intelligent design. It may indicate a law in the structure of sacred names. If so, the fact is easy to ascertain: for chance is fitful and wayward, while design is persistent. It only needs, therefore, to examine the sacred names on a sufficiently large scale, in order to put it beyond all question whether their numerical

peculiarities are regulated by any rule of spiritual significance, or are subject to the laws of chance.

To determine this point, I assume that eight ought to be a factor of dominical names, in case any law of numbers pervades them; and, on the same principle, names of an opposite character ought to be multiples of thirteen. At all events, these two numbers respectively ought to have a certain prominence in the two classes of names.

Of course, this is assumed merely as an hypothesis, with a view to such experiments as will test its truth: and, if there is anything in it, we may expect to see the hypothesis more or less modified, even though its general correctness should be proved, by the facts which come under examination.

We may naturally expect also that other factors shall appear, of as great importance and significance as those which we have singled out: in which case, however, it will be only the more necessary to keep these two clearly in view, that their persistence may be thoroughly tested.

On this general ground, I examined, in *Palmori*, some of the leading types of our Lord in the Old Testament: and especially those which were typical of His resurrection.

Thus Noah, the great type, was found to be numerically fifty-eight, or, according to the fuller spelling of his name (meaning dove), sixty-four, which is eight times eight. Abraham is 248, which is eight times thirty-one, this last being the number of Deity. Isaac is 208, Samson 696, both of these characters being eminently types of the resurrection. These may serve as samples: the full treatment of the subject will come further on.

It may be noticed here, however, that all the Greek names of our Lord follow the analogy of the name Jesus, and are marked multiples of eight.

¹ I wish it to be understood that my preference for eight and thirteen is merely one of convenience, and for purposes of demonstration. The larger numbers, such as 153, 444, 666, 888, 999, 430, 651, 777, might be made even more available in proof of the principle of Sacred Numbers, but until one is entirely at home in the subject, the search for them in the Text of Scripture is rather too laborious.

Thus, we have, Jesus, 888, eight by three by thirty-seven; CHRIST, 1480, eight by five by thirty-seven; LORD, 800; our LORD, 1768, eight by thirteen by seventeen; SAVIOUR, 1408, eight by eight by twenty-two; SON, 680, eight by five by seven-teen; of God the FATHER,² 1240, eight by five by the thirty-one of Deity; SON of GOD the FATHER, 1920, eight by eight by thirty; MESSIAS, 656, eight by eighty-two: in all which, eight is the constant factor, while the other numerals, three, five, thirteen, seventeen, twenty-two, thirty-one, thirty-seven, are significant and appropriate.

The term *Logos*, Word, is an exception if taken by itself, but if taken with its necessary qualification, so as to read THE ETERNAL WORD, it is 1584, eight by six by thirty-three.

It will be shown, in its proper place, that the prophetic names of CHRIST, and names in the New Testament connected with the idea of atonement, are with equal persistency marked by the factor thirteen, or by other numerals of transgression.³ Yet, even in such cases, the number of life appears, with marvellous appropriateness and precision.

Thus, the prophetic Name JEHOVAH is 26, twice thirteen: yet it is so introduced, at its very first mention in Scripture, as to form the number of Jesus, eight hundred and eighty and eight. For such is the value of the phrase, Gen. ii. 4, *The LORD GOD made*. The same 888 is a factor of those parts of Gen. i., which describe the creation of light and life—as will be shown more fully elsewhere.

In the same way, to give a few samples more of facts that will be explained further on, the description of that serpent in the wilderness, which, when a man beheld, *he lived*, Num. xxi. 9, is the same 888 multiplied by ten. So, again, the names of the company in the Ark, if we leave out Ham the Apostate, are 888. So, once more, the prophecy of EMMANUEL is the fifty of Jubilee or deliverance multiplied by 8 times 8 times 8; and the witnesses of the resurrection, 1 Cor. xv., are the same

² I follow the uncontracted spelling, *pateros*, not *patres*.

³ See Chapters XXXVI.-XXXVIII.

eight to the third power; and the form of living words which our LORD alone used, "Verily, verily, I say unto you," are a multiple of the same concentrated numeral.

And in the Catholic Creeds there are similar combinations of the same expressive symbol. Thus the phrase, "and was incarnate of the HOLY GHOST and of the Virgin Mary, and was made man," is 6464, eight times eight hundred and eight. Likewise, the whole article of the Nicene Creed relating to the SON, "and in JESUS CHRIST . . . of whose Kingdom there shall be no end," is 63,576, or nine times eight by eight hundred and eighty-three.

So once more, in a Chapter full of mysteries, Zeph. iii., *all the doings* wherein Israel had transgressed, are appropriately 666, verse 11; and the cutting off the nations, verse 6, brings in the same 666: but the promise, "their dwelling should not be cut off," is 888, the LORD JESUS, who is 888, being their dwelling.

A like tendency to crystallize by eights is found in the Latin appellatives of our LORD: though in that tongue only seven letters have a numerical value. Thus, the name *Dominus Iesus* is M, 1,000, D, 500, V, 1., VI., 12; or in all, the thousand of CHRIST's reign and 512, which is *eight* times *eight* times *eight*. This last expressive numeral appears also in one of the eight Antiphons before Christmas: *Radix Iesse* is 512, eight to the third power. These instances, again, are given merely as samples of a certain tendency: to arrive at the law by which that tendency is directed will require a much larger induction.

It will be seen, as we go on, that the numbers which mark the principal names of the LORD are in like manner characteristic of the followers of the LORD in general.

As a sample of which, I may mention here a few striking facts connected with the name of the Virgin Mother.

The name of *Eve*, the first woman, is in Hebrew letters 19, a number of judgment: the name *Maria*, in whom Eve became truly "the mother of all living," is in Greek letters 152, the same nineteen multiplied by the eight of new life. According

to another spelling, *Mariam*, it is 192, where the same 19 appears, though by factors it is thrice eight times eight.

Her most sacred title, *the Mother of JESUS*, Acts i. 14, is the grand Dominical 1152, eight times eight by eighteen. In S. John ii., the same phrase in the nominative case is the still more expressive 1922, nineteen of Eve, twenty-two of the Incarnation. Her theological title, framed in defence of her Son's divinity, is *Theotokos*, 744, thrice eight by *thirty-one*, the number of Deity.

Now, facts like these are indicative of a plan, a system, a law: but if that plan is of God, the analogy of nature would lead us to expect anything rather than a Procrustean system, a cast-iron law. There must be in it a certain richness and flexibility, and variety of expression.

Accordingly, we are not surprised to find that *Ha-almah*, the Hebrew name of the Virgin, is 150, a multiple of *fifteen* which is a sort of synonym of eight; and *Parthenos*, the Greek, is five hundred and *fifteen*: while *ai-parthenos*, ever-virgin, is five hundred and *thirty-one*; and *the* ever-virgin is seven times seventy and seven, this seventy-seven being the number of links in S. Luke's genealogy of our LORD.

In short, supposing a plan of significant numbers to pervade the names of Scripture, we may conceive of it as a web in which two strands are conspicuous, the golden thread of *eight*, and the crimson of *thirteen*; these two perpetually crossing one another, and occasionally intertwining, though innumerable other shades may be interwoven with them and partially conceal them.

Thus, in the example last given, *Ha-almah*, "the virgin," of Isaiah, is not a multiple of eight, but of its equivalent fifteen; yet, even in this case, the golden thread is not lost or broken; for if we analyze its context, and ascertain the value of the whole phrase, we find it still pervading the entire web and woof. "*The Virgin shall conceive and bear a son, and shall call His name Emmanuel*" is numerically 2112, which is eight times eight by the sacred *thirty-three*. What is still more marked, if we make a larger analysis and ascertain the numerical value of

the whole of that wonderful prophecy, we find it to be 25600, eight times eight times eight by the *ffty* of jubilee or deliverance. And all this has its antiphon or response in the New Testament: "with Mary the mother of *JESUS*," the number is 2376, eight times three by thrice thirty-three; or in another form, thrice three times three by eighty and eight.

Such examples are mentioned, a little out of their place, lest the system which we are about to analyze should present a strained and artificial appearance. The method which we pursue must, of course, be artificial. All analysis is such. The system itself, however, when taken as a whole, has the ease and grace and untrammelled freedom which distinguishes all other works of the Great Artist, the Framers of the World.

The numbers *thirteen*, *forty-two*, *twenty-three*, and the like, stand usually in a sort of antagonism to the numeral of life, and in names as well as dates are indicative of sin, shame, scandal, defection, apostasy, death. As eight marks the dominical, so thirteen in general serves to mark the antichristian idea.

It is no exception to this rule, but rather, as will be seen, a confirmation of it, that the numbers of sin are also numbers of atonement. Nor does this fact present any real difficulty in the way of interpretation. The word *Sin* itself often means atonement: indeed, such is its probable meaning, according to the best interpreters, in the very first place where it occurs in Holy Scripture. Where the Lord says to Cain, Gen. iv. 7, "If thou doest not well, *sin* lieth at the door," it is generally understood to mean that an atonement, or sin-offering, was within his reach. In the same way, when it is said that He who knew no sin was *made sin* for us, we understand, of course, that He was made a propitiation for sin.

While the relation of thirteen to eight, therefore, may be broadly stated as antagonistic, yet in a larger view of the subject, it would be more correct to call it complementary. As death is in some sense a condition of life, and the grave is

the gate of the resurrection, so also is it true that where sin abounds grace doth super-abound. Practically, no one is at a loss to know in Scripture where sin means merely sin, and where it means also the remedy for sin. In the same way, the use of thirteen in the double sense can occasion no difficulty of any importance.

In our first inquiries, as they relate to the two antagonistic lines of names and characters, we shall encounter the number chiefly in its broader and more obvious sense.

Thus the Cain line before the Flood crops out into the wicked Lamech, the first polygamist, whose name added to that of Adah, his wife, is 169, or thirteen times thirteen. Jabal, his first born, the father of nomad or Bedouin life, is *forty-two*, the number of Antichrist. His brother, Tubal Cain, the antediluvian Vulcan, is 598, or twice thirteen by twenty-three. Moreover, their "sister" was Naamah, 165, one hundred indicative of a flock or church, and *sixty-five* the symbol of corruption; while the whole family, including Lamech's father, is 1924, four times thirteen by thirty-seven.

So, in later times, Ishmael is the sacred *thirty-one*, added to ten times the *forty-two* of Antichrist; Hagar, his mother, 208, or sixteen times thirteen; Peleg, in whose days the earth was divided, 113; Joktan, his brother, the father of thirteen Arabian tribes, 169, thirteen times thirteen; Sodom, 104, thirteen times eight; Nimrod, seven times forty-two; Asshur, thrice thirteen by thirteen: and so on with numberless others of the same kind, who culminate in S. Paul's "man of sin," which is *thirteen* times *thirteen* times *thirteen* multiplied by six, or in the Psalmist's "man who took not God for his strength," which is thirteen times thirteen times thirteen.

So, again, Satan is 364, thirteen by twenty-eight: and, as we shall see, the demoniacal powers run through all the changes of the same numeral, till we come to the climax in S. John's description of him "who is called the devil and Satan," the same thirteen times thirteen times thirteen.

For it is to be noted, in this inquiry, that not only do the

proper numbers recur with the utmost persistency in the names to which they are appropriate; but in every class of names or ideas there is a climax or culmination: and invariably the number culminates in the place where the corresponding idea is most emphatically expressed.

By the culmination of a number I mean either the occurrence of that number in the third power, or its threefold recurrence in the places of hundreds, tens, and units. Thus, JESUS is 888; the prophecy of EMMANUEL is eight to the third power; the formula of authority used by our Lord, "Verily, verily, I say unto you," is in like manner a multiple of eight to the third power.

Or to take another numeral: the concentrated number of organization, the symbol of a city or a stronghold of power, is 444; and this is the number of Damascus, the oldest city of the world, of Tubal the stronghold of Gog and Magog, of that *prison* in which the "spirits sometime disobedient" were confined.

So again, the concentrated number of judgment, 999, is found chiefly in connection with the doom of Sodom, and with the woes pronounced upon Jerusalem.

Examples of this sort of climax will occur all along in the course of our inquiry; and they are absolutely convincing as arguments of design.

A still more cogent argument is found in the fact that the most significant numerals generally occur in clusters, and precisely in those places where they are intelligently looked for. Thus, among all the numerals that passed before my eye during some years of investigation, I never encountered the number 666, till I was led by certain indications to look for it in two places of Scripture—places where on theoretic grounds I supposed it would be found: and in both these places I found it, as it were, in clusters, three or four times repeated, and accompanied by other numerals that emphasized its meaning.

I may add that having once obtained the clue to its meaning, I have looked for and found it in several other places; though it still remains the rarest of all the larger numerals.

So with the number "one hundred and fifty and three:" it

seemed to me that some hint of its meaning would be found in the place where it occurs. And so it turned out. Three expressive words in the context were found to be numerically either 153, or a multiple of it. Moreover, one of those words, *to dixyon*, "the net," being *eight* times one hundred and fifty and three, an apt symbol of the Church as purged and purified; it seemed probable that the Church as it actually exists in this naughty world might present some different combination of the same number. Accordingly, I examined that noble scene of the Book of Job, in which Satan presents himself among the Sons of God. My anticipations were more than verified. In the first place, "the Sons of God"—*beni Ha-Elohim*—proved to be 153; and in the second place, the whole passage descriptive of their assemblage *with Satan among them* proved the same 153, multiplied by *thirteen*. In other words, the unbroken net of the resurrection, and the Church distracted by the devil, both involve the number of "the Sons of God:" but in the one case the accompanying factor is the eight of life, in the other it is the thirteen of corruption.

Nor are these rare and lucky instances of successful search. On the contrary, of all the hundreds of marked passages that I have analyzed from time to time, there are hardly a dozen that I have attempted without a clear anticipation of the kind of numeral that would finally come out. In every case, moreover, the anticipation has been fully verified: in most cases, more beautifully and significantly than could have been imagined in one's wildest dreams.

The novelty of the subject will excuse, I hope, these allusions to personal experience.

A further and conclusive argument for design will be found in the way in which seeming exceptions to the rule of numerical significance are so managed in Scripture as to prove the rule.

Many names, for example, have either nothing remarkable in their numbers, or yield numerals which are not in harmony with their meaning.

But it is found, on examination, that such names belong to

certain groups or families. May it not be, then, that the groups to which they belong will conform to the rule, even if it should prove otherwise with the particulars that compose them?

Thus, *Cain* is not a multiple of thirteen. But, if we take the entire Cain family as given in Gen. iv., we find it to be a very striking and suggestive multiple. In the same way, the kings of schismatic Israel have as good numbers, individually, as the legitimate line of Judah. Yet, the kings of Judah amount to a multiple of eight; those of Israel to a multiple of thirteen.

The same principle will be found to hold good with all genealogies, successions, families, companies, or other groups of names, from Genesis to Revelation, in Hebrew and in Greek.

In other words, where the rule of significant numbers seems to fail in particular names, it will invariably hold good in the groups to which those names belong. *What appears a deficiency in the parts will be infallibly remedied in the whole.*

This fact alone would be enough to settle the question of chance: and I expect to prove the fact by what will amount to mathematical demonstration.

But, independently of this: names in Scripture are often accompanied with short descriptive phrases, which can hardly be separated from them, or which at all events are constantly associated with them. In almost all cases, perhaps in all, these phrases will supply the number which the name happens to want. Thus in Acts i. 16, *Judas* is not a multiple of thirteen: * but if we add to his number that of the phrase by which he is described, namely, *guide to them that took JESUS*, the whole comes to 4121, which is thirteen by three hundred and seventeen. So, again, in S. John vi. 71, Judas's name is not a

* But if we give Judas his entire name, and description, in full, *ὁ ἰσχυρὸς ὁ τοῦ Σαμωὸς ὁ Ἰερουσαλήμ ὁ προφῆτης, Judas the son of Simon, the Levite, the traitor*, we have the most expressive numeral 5586, *forty-two* by seven times nineteen. In the same way, his patronymic, *the Son of Simon*, is 2210, thirteen by nineteen by ten: and the word *traitor* is 832, thirteen by eight times eight.

multiple of thirteen: but, it is introduced by the phrase "One of you is a devil," 2522, thirteen times 194, and is followed by the explanation, "For he it was that should betray Him, being one of the twelve," which is thirteen times six by seventy-one.

Such cases, again, continually recurring, are conclusive evidence of design.

But, yet once more, the examination of such facts naturally suggests the question, whether the whole text of Scripture may not be framed in accordance with the same principle: whether, at all events, passages of a marked character, in which the dominant idea is that which we have learned to associate with thirteen, eight, or other sacred numbers, may not be found on analysis to yield multiples of those numbers, or, at least, to bring them out in some conspicuous way?

This question will be answered in the affirmative. I expect to prove, by a numerical analysis of many striking passages of Holy Writ, that the principle involved in the number of a name is capable of rigid proof in groups of names; of still more cogent proof in names taken with their context: and of most beautiful and perfect demonstration in certain important sections, chapters and even books of the Scriptures.

S. John has declared it to be "wisdom," and a mark of "understanding," to count the number of the beast. Should the argument of this work hold good, it will be seen that the same kind of wisdom and understanding may be profitably employed on every word and letter of the Word of God.

I conclude with a remark to which I would invite particular attention.

Throughout this work, I confine myself almost exclusively to the *factors* of numbers. This I do, not from any distrust of other modes of analysis, but because in testing the evidences of design I wish to allow the least possible room for the operation of chance.

A numeral may be of a character to give prominence to the figure *eight*, for example, without being an exact multiple of it. Thus, the fifty and eight of Noah's name according to the

shorter spelling is really more significant than the eight times eight of the longer form : for it may be resolved into the eight of new life added to the fifty of jubilee or deliverance. In the same way, the "one hundred and fifty and three" of the Sons of God, which I generally resolve into the *nine* of finality and judgment by the *seventeen* of God's people, may be better rendered by the *one hundred* of God's flock, plus the *fifty* of jubilee, plus the *three* of perfection.

But as this mode of analysis gives more room than the other for fancy, and for chance, I have preferred for purposes of proof the more rigid method of analyzing by factors. What the chances are that any given number shall be an exact multiple of another is a matter of mathematical certainty easily determined : what the chances are that one number shall contain another, or give prominence to another, is a much more intricate question, and offers a strong temptation to force results.

Still the method herein neglected is the more natural of the two, and I have every reason to think it a part of the sacred plan. I have therefore given occasional instances of it, though for the reasons mentioned I make no use of it in the way of proof.

In point of fact, the most significant numerals yield substantially the same meaning, whichever mode we adopt : they are warranted by a double or threefold witness.

CHAPTER XII.

THE PROCESS EXPLAINED.

BEFORE proceeding with the facts by which I hope to prove the broad assertion made in the last Chapter, it may be necessary to show more clearly the process by which these facts are brought to light.

In the Hebrew and Greek alphabets, every letter has its numerical value : the number of a name, or of a word, will be simply the sum of the values of all the letters which it contains.

Thus the name IH20Y2 in Greek, is, according to the value of its letters, $10+8+200+70+400+200$, or, in all, 888.

On the other hand, in looking into the Old Testament for some name or character which would yield "the number of the beast," I was led by certain indications which will be explained in the proper place to fix on *Shechem the son of Hamor*, Gen. xxxiv. as probably a type of that monster, stamped with the number of his name. It was the first name examined with a view to that numeral, and the result was as follows, according to the value of the Hebrew letters ;—which I give in the English equivalents :

Shechem Ben-Hamor, *Shechem son-of-Hamor*, is $300+20+40$ for the first word, $2+50+8+40+6+200$ for the second : in all, $360+306$, or 666.

Or, to take three other types of the beast and beast number, there is, first, the slave offspring of Leah, by her maid Zilpah.

Leah, 36, Zilpah, 122, Gad, 7, Asher, 501 : in all, 666.

Secondly, there is the slave offspring of Rachel's maid : Bilhah, 42, Dan, 54, Naphtali, 570 : in all 666.

Thirdly, there is one of the twelve spies, *Sethur* (hidden) of the tribe of Asher, whose name, letter by letter, is 60, 400, 6, 200, or 666.

In the same way, we have examples of all such concentrated numerals. For instance, in Heb. iii. 11 : "So I swear in *my wrath*," $\pi\eta\ \delta\omega\ \eta\ \mu\omega\varsigma$, is 300, 8, 70, 100, 3, 8, 40, 70, 400, or in all 999, the most perfect number of judgment.

Again, in illustration of the "one hundred and fifty and three great fishes" drawn in the net of the resurrection, there is the phrase *Beni Ha-Elolhim*, "Sons of God," 2, 50, 10, 5, 1, 30, 5, 10, 40, or in all 153. But in Hosca i. 10, there is a phrase still more applicable to Christians, *sons of the living GOD*. This in the Hebrew amounts to 111, which I regard as even more powerful in its significance than the 153. But if we

count the number of the name, as given in the Septuagint, *καὶ αὐτοὶ οὕτως ζήτω*, we find it to be $3213 = 3 \times 7 \times 153$. In short, the Greek brings back the 153, and proves the 111 of the Hebrew to be strictly its synonym. The sacred 888 is

8×111 .

Again the first mention of the Church in Holy Scripture is in the promise to Peter, S. Matt. xvi. 18, "Upon this Rock I will build *my Church*," *μον τῆς ἐκκλησίας*, which for the whole phrase (*my Church*) is the most expressive numeral 1212, twelve being emphatically the Church number.

Now the process here exemplified in a few brief phrases is precisely the same, on however large a scale it may be carried out: the number of a sentence, a section, a chapter, a book, is ascertained in exactly the same way. It is a matter of simple arithmetic in which, with proper care, there is no room for fancy or for mistake.

But, to make the matter clearer, I will give an illustration from that sacred sentence, the most important ever traced by human pen, and which, that it might be emblazoned as it were in the eyes of angels and of men, was written in the three sacred languages, Hebrew, Greek, and Latin, the Inscription or Title upon the Cross. The Greek of this we have in the four Gospels. The Latin has been handed down by a constant tradition. The Hebrew is easily inferred from the Greek, and is given without variations in the Hebrew translations of the New Testament.

Owing to the connection of this Title with the great sin of our race, and the one Atonement, it ought on theory to be a multiple of *thirteen*: or, at all events, it should give a decided prominence to that or to kindred numerals.

We will take first the Greek, as gathered from the four Evangelists.

Οὗτός ἐστιν

Ἰησοῦς ὁ Ναζωραῖος ὁ Βασιλεὺς τῶν Ἰουδαίων.

Translated with the number of each word in order, it reads: This 1,040, is 565, Jesus 888, the Nazarene 1,309, the king

918, of the Jews 2495: in all, 7215, which is the thirteen of transgression and atonement multiplied by 555, the concentrated number of the Law fulfilled.

Moreover, each word in the inscription is expressive. Thus, *the king*, 918, is two by three to the third power by seventeen, symbols of the Incarnation, the Trinity, and God's people: or, it is six times 153, the number of the "great fishes." So again, *This*, 1040, is thirteen by eighty. *Of the Jews*, 2495, is one thousand of the reign of Christ + 1495, which is the value of the twenty-two letters of the Hebrew alphabet, also of the phrase *CHRIST the righteous*, and of many other expressive words which will be noticed in the course of this inquiry. By factors, it is thirteen by twenty-three of transgression and atonement multiplied by the five of the Law.

But what is even more striking, the two members of the Inscription, "Jesus of Nazareth" and "This is the king of the Jews," are each absolutely perfect in their numerical symbolism.

JESUS OF NAZARETH is 2197, thirteen by thirteen by thirteen, the concentrated number of *sin*, which of course means sin in the sense of atonement.

This is the King of the Jews is 3,978, which is twice thirteen, or twenty-six, the number of the Name Jehovah, by one hundred and fifty and three, the number of "the Sons of God."

In short, this brief Title comprehends the concentrated 888 of resurrection and life, the thirteen to the third power of atonement, the three to the third power of the sacred Trinity, the 555 of the Law fulfilled, the twenty-six of the ineffable Name, the 153 of the sons of God, the thousand of the reign of CHRIST superadded to the 1495 of the 22 letters of the Hebrew alphabet, or the thirteen by twenty-three by five of CHRIST the righteous.

Well might Pilate say, in reference to it, "What I have written I have written:" no other writing contains so much in so few words.

It may be added that while each of the four Gospels varies

the Inscription slightly, by the omission of one or more words, yet in each the variation is so managed that the number thirteen remains the dominant factor.

We will proceed with the Latin Title:—

Hic est

Iesus Nazareus, Rex Iudæorum.

In this of course we take only the letters which have a numerical value: Hic 101, Iesus 6, Nazareus 5; together 112, eight by fourteen: Rex 10, Iudæorum 1511; together, 1521, thirteen by thirteen by nine. The whole amounts to 1633, twenty-three by seventy-one. Now, as 23 is a synonym of thirteen, the entire Latin inscription comes under the same rule as the Greek. We shall see presently that the Hebrew Title is almost identical with the Latin, being thirteen by seventy-one: *seventy* and *one*, rest accomplished or captivity ended, being multiplied in the one case by 23, in the other by 13.

If, in the Latin inscription, we substitute for *est* the more spirited form *ææ*,—a substitution warranted by the well known “Ecce Homo,”—the whole will become a multiple of thirteen, and the first half, in conformity with the Greek and the Hebrew, will prove a multiple of the same. *Ææ hic Iesus Nazareus* is 312, thirteen by thrice eight; *Rex Iudæorum*, 1521, thirteen by thirteen by nine: the whole, 1833, thirteen by thrice forty-seven, which 47 is forty of probation and seven of rest. The “rest” provided by the Atonement, after due probation, tells the whole story of the Cross.

I may here notice, in passing, that the mysterious phrase of Ezekiel, ix. 4, “a mark (or *tau*) upon the foreheads of the men,” is numerically 1456, thirteen times 112, which 112 as already seen is the value of the words “Hic Iesus Nazareus.” The “mark,” or *Tau*, is the sign of the Cross. The name Iesus Christus, in Latin, is also 112, eight times fourteen. This same 112 is also the number of the LORD GOD, JEHOVAH ELOHIM, of Genesis iii. Thus Iesus of Nazareth, Iesus Christ, and the *tau* upon the foreheads of the redeemed, are

all identified with the JEHOVAH ELOHIM of the Old Testament.

The Hebrew form, as given in the Hebrew Versions of the New Testament, reads as follows:

זה
ישוע הנצרי מלך היהודים.

Which, by putting Arabic ciphers for each letter, would read: Zeh, 7+5, Jeshua, 10+300+6+70, Ha-Nazari, 5+50+90+200+10, Melek, 40+30+20, Ha-Jehudim, 5+10+5+6+4+10+40: or, in all, This 12, Iesus of Nazareth 741, thirteen by thrice nineteen; king of the Jews 170: or. for the sum, 923, which is thirteen times seventy-one.

Thus in each tongue, the entire inscription is a multiple of the thirteen of atonement: and in each the heart of the inscription, *Iesus of Nazareth*, is a particularly expressive multiple of the same. In the Greek, it is atonement multiplied by 555 of the Law fulfilled; in the Latin, atonement by thrice 8 of new life; in the Hebrew, atonement by thrice 19 of Eve and Job, or, as I interpret the number, humanity under the commandment. Of these, the richest and most expressive is the Greek, the language chosen by the SPIRIT for the sacred record.

In resolving Hebrew letters into numbers, I have paid no attention to the higher values given by the later Rabbins to the five *finals*: the letter *mem*, for example, I have always rendered *forty*, whether it occurs in the middle of a word or at the end. At the same time, I am not prepared to say that these higher values should be neglected, though they would seem to have been a comparatively modern invention. The Scriptural scheme has “wheels within wheels,” as it were: so that while a large class of beautiful and harmonious results depends upon giving each letter always the same value, whether it occurs at the end of a word or elsewhere,¹ yet another large class equally

¹ The finals are five in number, being variations merely of the letters C, M, N, P, T. When words were written with no space between, they would be very useful as marking the end of certain words. The regular

word in order, divide the sum by thirteen, and set down the remainder under the word. This being done for an entire verse, add up all the remainders thus set down, divide by thirteen, and again set down the remainder. *Secondly*, having marked off the same verse into convenient sections of three or four words each, ascertain the sum of each section, then add up all the sections, and finally divide the sum by thirteen.

Should the second process give the same remainder as the first there is good reason to believe the operation correct: if not, of course there is a mistake somewhere, and the whole must be repeated till it proves itself.

To make assurance doubly sure, I have generally added up each word or section both backwards and forwards; and I have always made it a practice to review the whole process after intervals of a few weeks or months.

No results are given in this work which have not been subjected to such frequent revisions: yet, such is the tendency of the human mind to tread in its own steps that, even with all the checks and helps above indicated, I have sometimes detected an error after the second review—so that nothing short of a thorough re-examination of a passage after a long interval can give absolute security.

Especially in first experiments, one is apt to be misled by the close resemblance of some of the Hebrew letters: and if we are examining the Greek Text at the same time, we must guard against the risk of transferring the values of Greek letters to their Hebrew correspondents, or *vice versa*.

All this may seem laborious: but, if steadily carried out, it will very soon become a labor of love: for, if I may refer once more to my own experience, the detecting of a mistake is an of the appropriate factor with which certain passages abound. Thus, if we take the words corresponding to the Greek inscription on the Cross, and put under each word its remainder after dividing by thirteen, it will read as follows: $\begin{matrix} \text{This is} & \text{Jesus} & \text{of Nazareth} & \text{the king} & \text{of the Jews:} \\ 6 & 4 & 9 & 8 & 12 \end{matrix}$

Where one can see at a glance that the word *this*: and the words *Jesus of Nazareth*, are respectively multiples of thirteen.

excellent purge for the mind, and by rendering one more careful will lead to results that amply repay the slight increase of labor. Some of the most striking facts in this volume, and the most convincing in proof of a Divine purpose, are those which I have stumbled upon in correcting an oversight or miscalculation. Occasionally, such errors may result in significant, though fallacious, numerals: but I have generally found that these accidental and illusive results are eclipsed by the reality which comes out when every mistake has been corrected.

The "various readings" of Scripture present a difficulty in this sort of investigation, but, on the whole, no greater than in any other critical study of the Sacred Text. In the Old Testament I have occasionally felt obliged to prefer a good marginal reading to the one that has been followed in our English Version:⁵ as a general rule, however, the Text of the best editions, which is the result of ages of careful examination, will be found to yield the most striking, significant and appropriate numerals. In the New Testament, I have made my final reviews and corrections upon the Text of Wordsworth's edition, which, especially in matters of spelling, admits few conjectural emendations, but adheres to the authority of the best manuscripts. In almost every instance, the numbers yielded by this Text have proved more symmetrical, and more significant, than those resulting from other editions that I have consulted. In two or three cases, where Wordsworth seems to have followed his own notion of grammatical propriety rather

⁵ Thus in Is. ix. 3, it is generally agreed by scholars that the sense imperatively requires *loc*, *to him*, instead of *eo*, *not*: the numerical significance is exquisite, with this correction, but without it the passage fails to yield its appropriate number. By "appropriate number" I mean a number of the same kind that results from analogous passages, and especially from S. Matthew's quotation, iii. 15, 16. I might better say, perhaps, the appropriate number of a passage is one in harmony with its meaning, and with the numerals which are yielded by its principal sections. Thus, if a given passage shows a tendency to make multiples of thirteen in its leading sections, and striking phrases, we may be almost certain that the passage as a whole will prove to be a multiple of the same.

than authority, the result has been the reverse. But, after all, it is only in the nicer and finer points of the numerical system that textual criticism is important: So far as the reality of the system is concerned, it can be proved, in all its essential features, from any Text which has any decided authority. The great majority of the passages analyzed in this volume are free from variations of any importance: indeed the number of really *respectable* variations in the Bible generally is smaller than is commonly supposed.

CHAPTER XIII.

THE DEMONIACAL ADVERSARIES.

OF separate names or terms numerically significant, a few samples have been given.

To show that such cases are not the result of accident, but of law, I propose to make an exhaustive examination of the names, titles, expressive phrases, and the like, which apply to *the enemies of our LORD*: namely, to Satan and the demoniacal powers, to the leaders of human opposition, and to that series of persons or personifications which go under the general name of Antichrist or the Beast.

By confining the inquiry thus to a limited, but sufficiently large field, we shall be the better able to see with what persistency the rule of significant numbers is carried out: and how, when it seems to fail in one way, it is sure to be made good in another.

Let us begin with the names and numbers of the great Adversary.

Satan is in Hebrew *Ha-Shatan*, "the enemy." The number of the name is 364, thirteen by twenty-eight.

Such is the value of the name in Job i. 6, where it first occurs, and where it stands in contrast with *the Sons of GOD*,

153, the number of great fishes drawn in the unbroken net of the resurrection. The value of the entire verse is 1833, thrice thirteen times forty-seven.

What is more striking, the second gathering of the Sons of GOD with Satan among them, Job ii. 1, 2, amounts to 5967, which is thrice thirteen by the one hundred and fifty and three, the number of "the Sons of GOD."

In the same way, the passage in which Satan begins to afflict Job, and the wife of the patriarch counsels him to curse GOD and die, Job ii. 7-9, is 8827, thirteen times seven by ninety-seven.

A still more striking number is yielded by the verse which describes those instruments of Satan, the three pharisaical friends, ii. 11: the value is 6006, thirteen by seven by sixty-six. From the analogy of the Hebrew Chronology, I regard this number as the true measure of the six millenniums of secular history. It may be interpreted as the thirteen of transgression by the forty-two of Antichrist by the eleven of strife and imperfection.

The Serpent of Gen. iii. is not in itself a multiple of thirteen: but taken with its context, *the Serpent was more subtle than all the beasts of the field*, it is 1521, thirteen by thirteen by nine.

In the same way, the whole narrative of the temptation, Gen. iii. 1-7, is a perfect multiple of thirteen: and the entire Chapter, containing the temptation, the fall, the sentence, and the expulsion from Eden, is symmetrically constructed of seven perfect multiples of the same; the middle verse, 13, being one, the four verses preceding, another, the four verses following, a third, the first section of the Chapter and the last, a fourth and fifth, the remaining sections, a sixth and seventh. This will be shown more fully in its proper place.¹

What is still more significant, if the word Serpent be put in apposition with the name *Satan*, and be coupled with it by what grammarians call the "yav of comparison," it becomes numerically identical with it: *Ha-Shatan ve-nahash*, Satan as a

¹ See Chapter XIX.
16*

serpent, is 364 + 364. Or, we may reverse the terms and read, *Ve-nahash ha-Shatan, and a serpent, 364, Satan, 364*. In short, the Serpent in itself is 358: it assumes the Satanic number only when so used as to signify Satan. And this becomes yet more wonderful, when we find that it applies with the utmost precision to that Holy One, who though He knew no sin was made sin for us, and was as a Serpent lifted up. MESSIAH in Hebrew is 358: *His Messiah*, Ps. ii, is 364—the very numbers of the Serpent and the adversary.

For it must be borne in mind that Sin and Atonement are numerically the same: and every marked number which we encounter in this part of our inquiry will find its exact counterpart when we come to the subject of sacrifice for sin.

Another very expressive type of Sin and Satan is *Ha-Saraph*, the "fiery Serpent" of Num. xxi. 8. This term is 585, thirteen by five times nine. We shall see more of this in connection with the number of atonement.

In Isaiah xxvii. 1, we have "the piercing Serpent, even Leviathan," which is 1170, thirteen by ninety; and "that crooked Serpent," 1014, thirteen by six times thirteen; and "the Dragon that is in the Sea," 1469, thirteen by one hundred and thirteen.

So in Ps. lxxiv. 15, "Thou smotest the heads of Leviathan in pieces, and gavest him *for meat* for the people in the wilderness," is 3510, thirteen by ten by three to the third power. The phrase *for meat* is 91, seven times thirteen. Here the idea of atonement seems more prominent than that of transgression, though of course the latter is always implied in the former.

So, in Is. xiv. 29, "Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the Serpent's root shall come forth a cockatrice, and his fruit a fiery flying Serpent:."—This amounts to 5369, thirteen by four hundred and thirteen.

Coming to the Greek of the New Testament: *Drakon* and *Ophis*, the Dragon and Serpent of Rev. xii. 9, are both mul-

tiples of thirteen; the former being 975, thirteen times seventy-five, the latter 780, or thirteen by sixty.

Python is a name of the same "old Serpent" as held in honor among the heathen. Under this title he inspired the Pythia at Delphos, and deceived the nations: so that in Acts xvi. 16, the "spirit of divination," which possessed a certain damsel is called in the Greek "a spirit of Python." Now this term is numerically 1339, thirteen hundred, and thrice thirteen.

The Dragon and the Serpent are each characterized in Rev. xii. 9, as *the great . . . which deceiveth the whole world*, the value of which is 2639, twice thirteen hundred, and thrice thirteen.

Hence, we have two, or if we take in also Python, three, expressive phrases for the great adversary: the great Dragon that deceiveth the whole world, 3614, thrice thirteen by one hundred and thrice thirteen; the great serpent that deceiveth the whole world, 3419, thirteen times two hundred and sixty-three; the great Python that deceiveth the whole world, 3978, thrice thirteen hundred, and six times thirteen, or twice thirteen by one hundred and fifty-three.

In the same way, *that old Serpent, even Satan*, is 2756: and the warning, Rev. xii. 12, *because the devil is come down unto you having great wrath, knowing that he hath but a short time*, is 6890. These two numbers are the one, four, and the other ten, times thirteen by fifty-three.

The great red Dragon of Rev. xii. 3, is described as "having seven heads and ten horns, and upon his heads seven crowns," 6396, thirteen by twelve by forty-one: the phrase itself, if taken with the emphatic repetition of the article as in the parallel phrases, "the great Dragon, that old Serpent," would read literally *the Dragon the great red, 2314*, thirteen by one hundred and seventy-eight.

Thus, in Greek and Hebrew alike, the serpent names of Satan are uniformly marked by the factor thirteen. This may be called the constant or staple element of the titles of the evil

one. Besides this, however, there are other factors, three, four, seven, eight, and the like, which are not so constant, but which recur frequently enough to deserve attention. Where such factors are found in this connection, they may indicate either the conflict of good and evil in the Satanic sphere, or, what is more probable, they may be meant to suggest that simulation of good, that "mystery of iniquity," that "deceivableness of unrighteousness," which the Scriptures everywhere warn us against.

The tares are the antithesis of the wheat: but the antithesis involves a marvellous resemblance.

The enemy is sometimes called Beelzebub, which with the article is 598, or twice thirteen by twenty-three; sometimes Belial, 78, six times thirteen: while the term Beel, the Greek of Baal, is the forty-two of Antichrist,—the meaning of the word being *LORD*.

The demon is 975, thirteen by seventy-five; *murderer*, a term sometimes applied to Satan, 1820, thirteen times one hundred and forty; *tempter*, 1053, thirteen by nine times nine; *liar*, 1813.

In the Hebrew, the mysterious Azazel, whom some suppose to be Satan, or at all events a fiend, is 1115, five times twenty-three: while the goat devoted to him, called in our English version the scape-goat, is 585, thirteen by forty-five, the number of the fiery serpent.

The name *Abaddon* and *Apollyon*, Rev. ix. 11, is not by itself a multiple of thirteen; but in its context it is a marked illustration of the general rule.

First, his title is *Angel of the Abyss*, which in the nominative case is 2093, seven times thirteen by twenty-three. Secondly, the phrase, *and they have a king the Angel of the Abyss*, is 3978, thrice thirteen hundred, and six times thirteen; this may also be rendered, twice thirteen by the 153 of the Sons of God. Thirdly, the longer phrase, *they have over them a king the Angel of the Abyss, his name*—is 7735, thirteen by five by one hundred and nineteen. Fourthly, the rest of the verse, in *Hebrew*

Abaddon, and in the Greek a name hath he *Apollyon*, is 4355, thirteen by five by sixty-seven. Finally, the entire description, —They have over them a king the Angel of the Abyss, his name in Hebrew *Abaddon*, and in the Greek he hath a name *Apollyon*,—is 12090, thirteen by thirty-one by thirty. The two last results, however, depend on Wordsworth's text, who spells the name *Abaddon* in conformity with its Hebrew derivation. According to another spelling, *Abadon*, the name is 858, thirteen by sixty-six.² *Apollyon* also is a multiple of thirteen, if we annex the title king with the article: *Apollyon the king* is 2379, thrice thirteen by sixty-one. It may be worth noting, further, that the classic demon who in name and attributes corresponds to this "destroyer," *Apollo*, the destroyer of the serpent Python, the heathen counterfeit as it were of the Son of God, is numerically 1131, thrice thirteen by twenty-nine.

The Loust, over whom this Angel of the Abyss is king, are numerically 351, which is thirteen by three to the third power. S. Paul, Eph. ii. 2, speaks of Satan as "the *æon*" of this world "the prince of the *power* of the air," which power again is "the spirit that now worketh in the children of disobedience."

The entire phrase, beginning with *the æon*, is a multiple of thirteen, composed of several marked clauses of the same character.

I will only notice here, however, that *the power of the air* is 2600, twice thirteen hundred: while the expression, "according to the *æon* of this world, according to the prince of the power of the air," is 9178, seven times thirteen hundred, and six times thirteen.

Our Lord seems to allude to that same power of the air, that

² If we adopt the spelling of our Version, *Abaddon*, some of these numbers are muted: but in return, we have the phrase, *called Abaddon and Apollyon*, 3380, thirteen times thirteen by twenty. See, further on, the phrase, *called the devil and Satan*.

³ "The course of this world," in our E. V. The word *æon* seems to be used by S. Paul with some reference to its Gnostic sense.

mysterious electric fluid, the medium of spiritual excitements and manifestations, when He says in S. Luke x. 18, "I beheld Satan, as *lightning from heaven* fallen."

The phrase *lightning from heaven* yields the same number as *the power of the air*, with a slight variation: it is 2626, twice thirteen hundred and twice thirteen. *Satan fallen* is 1729, thirteen by seven by nineteen. The whole sentence, "And He said, I beheld Satan as lightning from heaven fallen," is 6903, thirteen times nine by fifty-nine. In the same connection the word *power of the enemy* is 2509, thirteen by 193, one hundred, and thrice thirty-one. And there are other expressive phrases of the same character.

S. Peter paints the adversary as a lion, 1885, thirteen times five by twenty-nine: while the whole description, *your adversary the devil as a roaring lion*, comes to 6032, thirteen by sixteen by twenty-nine.

So, in Psalm xci., Satan is alluded to under the image of a lion, which in Hebrew letters is 338, twice thirteen times thirteen: or, if we add the article, then "the lion and the adder" will be 884, thirteen by four times seventeen. The term *fowler*, in the same Psalm, is 416, thirteen by thirty-two; and *from the noisome pestilence* is 663, thirteen by thrice seventeen. Again, if we unite all the images of verse 13 by the copulative *and*, "the lion and the adder and young lion and dragon" will be 1716, twice thirteen by sixty-six.

S. John, in like manner, Rev. xii. 10, calls him *devil accuser of our brethren*, 5057, thirteen times three hundred and eighty-nine: or *accuser of our brethren which accused them before our God day and night*, 12285, thirteen by fifteen by nine times seven. Indeed, the very word *accusing* is 1352, thirteen hundred, and four times thirteen.

To these might be added many expressive phrases in which Satan is alluded to. Two or three may serve as samples.

Because the prince of this world is judged, S. John xvi. 11, is 5577, thirteen by thirteen by thirty-three.

So, in S. John viii. 44: *When he speaketh a lie, he speaketh of*

his own, for he is a liar, is 7072, thirteen by seventeen by four times eight. In the same passage, he is called *a liar and the father of it*, namely, *of the lie itself*: supplying which ellipsis, we have for the value of the phrase 6123, thirteen by four hundred and seventy-one. Much more of the same kind I omit as belonging to another branch of the subject.

The followers and members of Satan come under the same rule as their chief. Thus, in Rev. xii. 9, the dragon was cast out, *and his angels*, 1404, thirteen by twelve by nine.

So, the *wills of the devil*, Eph. vi. 11, are 741, thirteen by thrice nineteen: and in the same passage, a little further on, we read of *powers*, 767, *the rulers of the darkness of this world*, 6747, *principalities* . . . *spiritual wickedness in high places*, 4589, all of which are multiples of thirteen. *World-rulers, cosmocrators*, are 1196, four times thirteen by twenty-three.

In these instances I have taken the words in the nominative case: if we take them as they stand in the text, the result is still more striking. The entire opposition, *but against principalities, against powers, against the rulers of the darkness of this world—against spiritual wickedness in high places*, is 16211, thirteen by twenty-nine by forty-three; while each of the two sections into which the passage is divided forms a multiple of thirteen.

In the same way, Eph. ii. 2, yields at least four expressive multiples of the same number.

So again, the "seven devils" cast out of Mary Magdalene are 572, thirteen by forty-four.

Passing over a great many instances of the same kind, I will conclude this Chapter with the climax or culmination of the Satanic numbers, which comes most appropriately in S. John's grand summary of the names of the adversary, Rev. xii. 9, and in the Psalmist's vivid description of his character as false accuser, Psalm lli.

"And the great dragon was cast out, that old serpent—CALLED THE DEVIL AND SATAN—which deceiveth the whole world: he was cast out into the earth, *and his angels* with him."

Here, the words italicized yield multiples of thirteen already given: the whole passage amounts to the very marked multiple, 11492, four times thirteen times thirteen multiplied by seven.

But the phrase which unites the two great names of the evil one, Satan, *the adversary*, Devil, *the slanderer*,—this emphatic phrase, *called the devil⁴ and Satan*,—is 2197, thirteen times thirteen times thirteen. The most emphatic form of the numeral of transgression occurs precisely where there is the greatest accumulation of the names, and the most important crisis of the history of the arch transgressor.

And this is matched in the Old Testament by that fearful description of the "false tongue," in Psalm lii.

The whole Psalm, including its Hebrew heading, "When Doeg the Edomite," &c., is 19572, the *forty-two* of Antichrist by four hundred and *sixty-six*—this last numeral savoring of the number of the beast.

But the heart of the Psalm is in that exulting cry of the righteous over the doom of the wicked, *Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness*. These words which the Psalmist may have intended for Doeg the Edomite, but which are really a description of the great enemy and traducer, are numerically 2197, thirteen times thirteen times thirteen.

How appropriate is this concentrated number to the man who boasted in his mischief, whose speech was like a sharp razor; to that false tongue, which loved evil more than good, lying more than righteousness, which loved all devouring words; in short, to that tyrant, who made not God his strength, but strengthened himself in his wickedness!

⁴ The word *diabolos* is in its root diabol—, without the case termination, a multiple of thirteen, namely, 117, thirteen by nine: *Sat-n*—, in like manner without the case endings, is 552, five hundred, and four times thirteen, or, by factors, twice twelve by twenty-three. The same with the article, in the nominative case, is 523.

It may be added that while the whole Psalm is a multiple of forty-two, the first eight verses (without the heading, and the *Selah*) make a multiple of thirteen, and numbers of the same kind abound throughout.

In short, we find as the result of an examination which takes in all the names and titles of Satan and his host, with many expressive phrases relating to the same, that thirteen is everywhere a constant and prominent factor, both in Hebrew and in Greek; and that this factor is most prominent precisely where the names and character of the enemy are most emphatically mentioned.

CHAPTER XIV.

HUMAN ADVERSARIES.

Of the human adversaries of our Lord, *the Scribes* are not the least prominent: their name in Greek is 780, sixty times thirteen, which is also the number of *Ophis*, serpent, and ten times the number of Belial. The kindred phrase, *and Pharisees*, *hypocrites*, is 1924, four times thirteen by 148: *the scribes and Pharisees, hypocrites*, are 2704, thirteen times thirteen by sixteen.

In the eight *woes* pronounced upon these hypocrites (S. Matt. xxiii. 13), the thirteen of apostasy seems to vie with the nine of judgment. *Woe unto you*, 981, nine hundred, and nine times nine; *Scribes and Pharisees*, 1633; *hypocrites*, 991: all which, with the introductory word *but*, amounts to 3614,¹ twice thirteen by one hundred and thrice thirteen. The word *Woe* itself is 481, four hundred, and nine times nine, or thirteen by thirty-seven. So in the Hebrew, Zeph. iii. 1, *Woe to her that is*

¹ Each *Wo* is 3605: the eight are 28840; to which if we add the judgment which sums them up, "Verily I say unto you," &c., 4960, the entire amount is 33800, or twice thirteen times thirteen hundred.

filthy and polluted, to the oppressing city, is 729, nine times nine times nine. So again, in the Epistle to the Hebrews, iii. 11, "So I swear in my wrath," these last words (*the wrath of me*) are 999. The same nine, nine, nine,—the knell of doom, as it were,—will meet us in clusters when we come to the judgment upon Sodom.²

In the place now before us, it comes in with the final denunciations: the apostrophes, *blind guides*, 1475, *blind Pharisees*, 2062, *serpents*, *generation of vipers*, 2762, *Jerusalem*, *Jerusalem*, 1728, *Verily I say unto you that all these things shall come upon this generation*, 4960, amount to 12987, which is thirteen times nine hundred and ninety-nine.

The whole chapter³ teems with similar examples, the factors nine, thirteen, and thirty-one, being particularly prominent.

Sadducees in the genitive case is 1560, thirteen by twelve by ten; of *Pharisees* and *Sadducees*, 3263, thirteen by two hundred and fifty-one; *leaven of Pharisees* and *Sadducees*, 3718, thirteen by thirteen by twenty-two: but the epithet by which these sects are described, *a wicked and adulterous generation*, is the very marked numeral *thirteen hundred and sixty-five*.

The whole company of adversaries mentioned in the Gospels might be summed up in the phrase, *The Scribes, Pharisees, Sadducees, Priests, with Herod the king*, namely 2652, twice thirteen hundred, and four times thirteen. But an inspired summary is furnished us, Acts iv. 26, in the sentence "*The kings of the earth stood up, and the rulers were gathered together against the Lord and against His CHRIST*," 12467, or seven times thirteen by one hundred and thirty-seven; or in the phrase, "*both Herod and Pontius Pilate with the Gentiles*," 3926, or thrice thirteen hundred and twice thirteen; or in the opening sentence quoted from the Psalms,⁴ "*Why did the heathen*

² See Chapters XXIV., XXV.

³ In this Chapter, as in almost all my citations of the N. T., I follow Wordsworth's Text.

⁴ This Psalm ii. reveals on analysis a similar prominence of the number thirteen.

rage?" 1560, twice thirteen by sixty: or in other expressive phrases of the same significant passage.

Another very marked summary is found in S. Matt. xxvi. 3, "Then were gathered together *the chief priests and the scribes and the elders of the people*," 4576, thirteen times eight by forty-four; in which combination the "eight" is also appropriate, because the powers thus assembled against the Lord still sat in Moses' seat, and composed the legitimate government represented by "forty-four," though they were on the eve of apostasy. In the same passage, a little further on, "*in the hall of the high-priest who is called Caiaphas*," we have another multiple of thirteen: indeed, three multiples; for the word *Caiaphas* itself makes one, the phrase *who is called Caiaphas*, another, while the whole taken together is a third. Moreover, the entire paragraph to the end of the word "uproar" in verse 5, is another multiple of thirteen; and the chapter from which it is taken abounds with other instances too numerous to mention.

Anas and Caiaphas, with the article prefixed to each, amount to 1065, twice thirteen by forty-one. *Herod, king, and Pontius Pilate, the governor*, is 4446, thirteen by eighteen by nineteen.

The name of *Barabbas* has a peculiar place among the types of Antichrist, from the fact that he, a robber and murderer, was accepted by the Jews when their true Shepherd was rejected: and the type is the more pointed, because the very name, meaning literally *son of the father*, seems a sort of usurpation of the highest title of our Lord. In the copy of the Gospel used by Origen, and in the Armenian version, the antithesis is pointed by an intimation that Barabbas was also named Jesus.⁵ So that the question of Pilate reads, "Whom will ye that I release unto you? *Jesus Barabbas*, or Jesus, which is called

⁵ This reading of S. Matt. xxvii. 17, is approved by Tischendorf and others: see Smith's *Dict. of the Bible*, art. *Barabbas*; also *Wordsworth ad loc.*

CHRIST?" If we adopt that reading, the name will amount to 897, thrice thirteen by twenty-three.

But whether we adopt it or not, Barabbas is brought under the general rule by the terms in which he is mentioned. Thus, in S. Matt. xxvii. 20: "But the chief priests and *the elders* persuaded *the multitude* that they should ask for Barabbas, *and destroy Jesus.*" Here, the first clause is 7514, thirteen by five hundred and seventy-eight (six times thirteen): the second is 2613, twice thirteen hundred, and thirteen. Moreover, the two parties to the transaction, *the elders* are 1352, thirteen hundred, and four times thirteen, and *the multitude* are 2340, thirteen by one hundred and eighty. The whole passage is 10127, thirteen times nineteen by forty-one.

So, in verse 16, "Now they had then a notable prisoner, called Barabbas," is 2743, thirteen by two hundred and eleven.

So, in S. Mark xv. 6, "There was one named Barabbas" is 910, thirteen by seventy: while the fuller phrase, "and there was one named Barabbas which lay bound with them that had made insurrection with him," is the still more expressive 5460, thirteen by forty-two by ten; to which, if we add the rest of the sentence "who had committed murder in the insurrection," 3003, we have for the sum total 8463, thirteen by thirty-one by thrice seven.

So, in S. John xviii. 40: "Not this man—but—Barabbas: now *Barabbas was a robber.*" Brief as the phrase is, it gives us three significant examples. "Barabbas was a robber," is 1182, thirteen by thirteen by seven; "but Barabbas: now Barabbas was a robber," 1833, thirteen by one hundred and forty-one; while the very first turn of the wicked answer, "Not this man, but—" is 1300. The introductory phrase, "Therefore, they all cried out saying," is 2600, twice thirteen hundred.

To complete the chain of evidence, I add S. Luke xxiii. 18, "But they cried out all together, *saying*, 'Take away this man, and release unto us Barabbas, *which was for a certain scdition that had happened in the city, and for murder*, cast into prison.'

Here the expressive and discriminating *which* (the one-who) is 780, thirteen by sixty; the cause of Barabbas's imprisonment, the words in italics, is 4368, thirteen by eight by forty-two; the words preceding, 4979, thirteen by 383: the whole passage, 9347, thirteen by seven hundred and nineteen.

There is one name, the very synonym of apostasy, in which, more than in any other, one would naturally look for the numbers of Antichrist. It is that of Judas Iscariot. The passages connected with him are so rich in results of the kind treated in the present chapter, that it is difficult to do justice to them all: it will be enough perhaps to cite a few of the most prominent.

In the first place, the five witnesses,—the Gospels and the Acts,—are perfectly harmonious on this point: when they touch upon Judas, they manage so to speak as to stamp him in every way with the stigma of his defection.

Thus in Matt. xxvi. 14, and Mark xiv. 10, we have "*Iscariot, one of the twelve*," 3848, thirteen times eight by thirty-seven; in Luke xxii. 3, "And Satan entered into *Judas*, who is *called Iscariot, being of the number of the twelve*," which is 6695, five times thirteen by twenty-three, for the words in italics, and for the whole, 8359, thirteen times six hundred and forty-three; again, in Luke xxii. 47, "*And he that is called Judas, one of the twelve*," 3458, thrice thirteen by eighty-nine; in John xii. 4, "*One of his disciples, Judas, Simon's son*," 5824, thirteen by eight by eight times seven; or, *Judas Iscariot, he who should betray him*, 4511, thirteen by three hundred and forty-seven; in Acts i. 16, "Concerning Judas, which (1450) *was guide* (1248) *to them that took JESUS* (3081) for numbered (1241) *was he among us*" (221): where each phrase in italics is a multiple of thirteen, the whole expression "was guide to them that took Jesus," being 4329, thirteen by 333, an apt symbol of that Holy One whom they took. In the same way, "He was among us," is 221, the thirteen of defection by the seventeen

⁶ Some editions have the article before Satan, others not: I follow the latter.

of God's people.⁷ The entire passage is 7241, thirteen times five hundred and fifty-seven.

Like harmonies may be found in all the other passages relating to Judas. I will give two of them somewhat in detail.

The first is the scene of "the sop" given to the traitor. We read in S. John, xiii. 26, "He it is to whom *I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon.*" Here each part italicized is in itself a multiple of thirteen: the first, 3939, thrice thirteen hundred, and thrice thirteen; the second, 7371, thirteen by seven by *nine* times *nine*; the third, thirteen by eight times twelve. The whole passage, also, is a multiple of thirteen, 19435, *sixty-five* by two hundred and *ninety-nine*, which indicates corruption and judgment.

It may be rendered still more expressively as five times *thirteen* by *thirteen* by *twenty-three*: a powerful concentration of the numerals of transgression. Or it may be rendered thirteen by 1495, this latter being the value of the twenty-two letters of the Hebrew alphabet, a marked symbol of transgression and atonement, and of the law fulfilled.

One cannot but notice the precision with which, first, the sign of the traitor is indicated—"I shall give a sop;" secondly, the sign is brought home to him—"when He had dipped the sop, He gave it to Judas Iscariot, the Son of Simon;" thirdly, the consequence is pointed out—"into him Satan;" while fourthly, the whole sums up in a numeral which concentrates the symbols of wickedness, and emphasizes the meaning of the entire transaction.

Now compare this with its parallel, in S. Matt. xxvi. 25: "Then *Judas which betrayed Him*, answered and said, It is not that *I am* (the one) *Rabbi*? He saith unto him, Thou hast said." Here, *Judas which betrayed* is 1625, sixty-five by twenty-five; his question (which I have rendered according to the Greek idiom), taken with the words following, is 3796, four

⁷ I follow Wordsworth, who reads *among us*, not "with."

times thirteen by seventy-three; and, most expressive of all, that part of the question by which the traitor *affirms* his own guilt, "*I am* (the one) *Rabbi*," is 988, thirteen by four times *nineteen*. The combination of the thirteen of apostasy with the nineteen of judgment, makes the wretch condemn himself, out of his own mouth. It is also worth noting, that when the other disciples ask the same question, "Is it I," they use the word "Lord," not the "Rabbi" of Judas, and so avoid the symbol of self-condemnation.

The other two Evangelists give the same scene, in a different way, but with perfect agreement in the numerical result. To the question, "Is it I," our Lord answers in S. Mark xiv. 20, "It is one of the twelve that dippeth with me *in the dish*:" where the part italicized is 1547, thirteen times one hundred and nineteen; the part preceding, 4017, thrice thirteen by one hundred and three; and the whole, 5564, thirteen times four hundred and twenty-eight. In S. Luke xxii. 21, the question and answer are omitted, but we have the remark of our Lord which led to them: "But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined." The sum of this is 11,388, thirteen times twelve by seventy-three.

The second illustration which I would present, is the scene of the betrayal and of the treacherous kiss. We read in S. Matt. xxvi. 48: "*Now he that betrayed Him* gave them a sign, saying, whomsoever *I shall kiss*, that same is He; hold Him fast. And forthwith he came to Jesus, and said, *Hail, Master, and kissed Him.*"

Here each phrase italicized is full of treachery, and is a multiple of thirteen: "Now he that betrayed," 949, thirteen by seventy-three; "I shall kiss," 1599, thirteen by 123; "said, Hail, Rabbi, and," 962, thirteen by seventy-four; "he kissed Him," 1950, thirteen by one hundred and fifty.

Moreover, the sign referred to, "Now he that betrayed Him gave them a sign, saying, whomsoever I shall kiss that same is

He, hold Him fast:"—this amounts to 9867, thirteen by twenty-three by thirty-three—all most appropriate factors.

So in S. Mark xiv, 44: "*And he that betrayed Him had given him a token, saying, whomsoever I shall kiss, that same is He: take Him and lead Him away safely.*" And as soon as he was come, *he goeth straitway to Him—and saith Rabbi, Rabbi, and kissed Him.*" Here, there are four principal multiples of thirteen distinguished by italics, and as many more not thus marked.

The parallel passages in S. Luke and S. John exhibit similar features.

The same might be shown with equal force in the accounts of the bargain with the priests.

I will only add, what has been noticed incidentally in another place, that Judas's full name, written with all the proper articles, "The Judas, the Iscariot, the Son of Simon, the traitor," is not a multiple of thirteen but of the more expressive *forty-two*: it is 5586, forty-two by seven times nineteen. *The Son of Simon* is 2210, thirteen by ten by seventeen.

Ananias and Sapphira were the first apostates from the Pentecostal Church: their names, with the proper articles, make 1326, or thirteen hundred, and twice thirteen. *Simon*, known in history as Simon Magus, was the second apostate: his name, with the article, is 1170, thirteen times the ninety of judgment.⁸ *Elymas*, another sorcerer, is 676, four times thirteen by thirteen: or if we give him his other title in full, "*the Barjesus, the Jewish Magician*," 2210, thirteen times one hundred and seventy. "*And there were certain sons of Seera, a Jew and chief of the priests, seven,*" Acts xix. 14: this phrase here given in the Greek order, makes two multiples of thirteen, "*and certain sons of Seera*," 1690, ten times thirteen by thirteen: "*of a Jew chief-priest*," 2886, thirteen by six by thirty-seven. Or, if we take in the word "seven," and omit the "and," the whole will be 4953, thrice thirteen by one hundred and twenty.

⁸ As usual in such cases, the whole account of Simon abounds with illustrations of the rule.

seven. So, again, "*Jannes and Jambres, magicians*," with the article prefixed to the two names, amount to 975, or thirteen times seventy-five.

S. Paul, in his Epistles, names seven persons, who seem to have been heretics, or apostates from the Church: "Hymeneus and Alexander," otherwise called "Alexander the copper-smith," "Phygelus and Hermogenes," "Hymenæus and Philletus," with "Demas," who had forsaken the Apostle. Of these *Hermogenes* and *Philletus* are respectively 481, thirteen times thirty-seven, and 1118, twice thirteen by forty-three: "the copper-smith" is 1326, or thirteen hundred, and twice thirteen. The whole group, *Hymenæus and Alexander, Phygelus and Hermogenes, Hymenæus and Philletus, Demas*, come to 5226, four times thirteen hundred, and twice thirteen.

S. John, in like manner, mentions a few: "that woman," otherwise rendered "*thy wife Jezebel*" (Rev. ii. 20), is 1573, thirteen times one hundred and twenty-one. *Sardis*, which, of "the seven Churches," seems to have gone farthest in apostasy, is 520, thirteen times forty.

I conclude this list with that unhappy *Diotrephes*, 3 John 9, whose arrogance, ambition, and readiness to "cast out of the Church," were a dark shadow of evils to come in later times. He was probably a Bishop: at all events, his *name* with the title of *Bishop* added makes 2002, twice thirteen by seventy-seven. But the words in which he is described by the Apostle are still more expressive, yielding such a cluster of the numerals of Antichrist as I have found nowhere else within a like space.

I will first translate, in the order of the Greek:

"I wrote to the Church: *but the lover-of-pre-eminence* over-them Diotrephes not receiveth us. *For this, if I come, I will-remember-of-him the works which he-doeth*, with-words wicked railing-against us: and not content with this, neither himself receiveth the brethren, and those willing he hinders, and out of the Church casteth-them."

Almost every phrase in this teems with expression:

But the lover-of-pre-eminence is 3276, thirteen by six by forty-

two; *Diotrephes lover-of-pre-eminence*, 4342, where the forty-two comes out in another way, the factors being twice thirteen by one hundred and sixty-seven; *For this, if I come, I will remember his works that he doeth*, 5460, thirteen by ten by forty-two; while the entire passage quoted is 29946, forty-two by seven hundred and thirteen.

Once more: *the lover-of-pre-eminence over them Diotrophes receiveth not us*, is 7722, thirteen by nine by sixty-six. Here the sixty-six of secular ambition foreshadows the number of the beast. It may be remembered, in this connection, that the date of the most wicked of the Diotrephes succession, Alexander VI., is 1492, or in years of the world, 5616, which is twice thirteen by six times six times six.

But this number, 7722, is further remarkable, as being a compound of two forms of the number of *the Church* itself. *The Church*, first mentioned in the promise to S. Peter, is 702, the exact number of its great type, the Hebrew *Sabbath* or Rest. Now, 7722 is 7020 + 702. If we reflect how much stress has been laid upon this word, and this promise, by those who claim to be its sole heirs as the successors of S. Peter, and how their love of the pre-eminence has led them to cast out from the Church all who how not to their yoke, railing especially against the Eastern Churches, the brethren and children of S. John, and not only not receiving them to communion but hindering those who would:—when we consider all this, this comingling of the Church number with that of ambitious Diotrephes and the quasi-identification of the two, is certainly most striking and suggestive.

And the lesson is strengthened by observing the number of *Bishop Diotrophes*: 2002, thirteen by *two* by *seventy-seven*, brings in the same seven of the SPIRIT and two of the Incarnation, with the same thirteen of transgression and atonement, which belong to the Church number.

In short, this type of ecclesiastical ambition has the mark of Antichrist and the beast, but along with it he has the stamp of the Church upon him: here, as elsewhere in like cases, the tares and the wheat are mixed. It is "the mystery of iniquity."

CHAPTER XV.

ANTICHRIST AND THE BEAST.

S. JOHN alone mentions Antichrist by name: and as his references to this power are few and brief, we can easily apply the test of an exhaustive examination.

He distinguishes between "*the Antichrist*." 1911, thrice thirteen by seven times seven, and "*antichrists*" of whom he says, "many are come into the world:" this latter is 1651, thirteen times one hundred and twenty-seven. Moreover, the period of this development is *eskate hora*, "the last time," 2015, five times thirteen (or the sixty-five of disintegration) by thirty-one, the number of Deity.¹ This last numeral, by the way, occurs frequently in this connection.

In S. John iv. 3, Antichrist is briefly described, with the summary, "This is that spirit of Antichrist;" 4836, thirteen by twelve by thirty-one:—numbers of apostasy, organization and supernatural power, which we shall see again, further on, in connection with the sons of Ishmael. The fuller description, including the whole verse, "And every spirit and even now is it already in the world," amounts to 17329, thirteen times thirteen hundred and thirty-three.

Again in ii. 22: "Who is the liar, *but he that denieth that JESUS is the CHRIST?*" The description in italics is 4992, thirteen by six by eight times eight. The word *liar* is 1813. In the same way, the other trait of Antichrist, *that denieth the Father*, is 1963, thirteen by one hundred and fifty-one. The phrase that sums up this description, *concerning them that seduce you*, is 4147, thirteen by three hundred and nineteen.

¹ This is also the number of S. Peter's daring act, when he cast himself into the sea: so also, 1651 is the number of the phrase "when the morning was now come"—as will be seen further on.

In 2 John, 7, *the many deceivers* are 611, thirteen by forty-seven; *This is the deceiver* 2106, thirteen by twice nine times nine;² *the Antichrist*, 1911, thirteen by forty-seven. The word *error*, or *deception*, is 169, thirteen times thirteen: the word *murderer*, a favorite term with S. John, is 1820, thirteen by one hundred and forty.

In short, every name, term and description of this malignant power is marked with the number thirteen. The only apparent exception to this rule is the word *false prophets*, which brings out, the kindred numeral twenty-three:³ thus, *the false prophets* is 2328, *many false prophets*, 2538, six times four hundred and twenty three. The brief description of these, 1 John iv. 5, *of the world are they*, is 1820, the number of the word *murderer* which is given above.

But Antichrist, though not mentioned by name elsewhere in the Scriptures, is the burden of prophecy in the Old Testament and the New, and has many particular forms, members, elements, or features. To all these the same rule of significant numerals will be found to apply.

The *Beast* is 247, thirteen by nineteen; the *image of the beast*, 1482, six times the same; the *number of the beast*, 1027, thirteen by seventy-nine; the *mark of the beast*, 2483, thirteen by one hundred and ninety-one: in all which, and in everything connected with the beast, the number nine comes in with remarkable persistency, though not with the same precision as the number thirteen.

I have given the "number of the beast," in the nominative case, without the article. In Rev. xiii. 18, it is found in the accusative case, with the article, and its value is 2067, thrice thirteen by fifty-three: or if we take in the whole phrase "the

² This also thrice 702, the number of the Church: only one out of many cases in which the power of Antichrist simulates the marks of the Church.

³ Yet even in this case, I find, the thirteen comes in. Our Lord speaks of *the false prophets*, in the genitive case, S. Matt vii. 15, 4237, nineteen by two hundred and twenty-three, and says that *within they are tearing up trees*, 2223, thirteen by nine by nineteen. The whole passage, *Removal of false prophets*, etc., is 13,125.

number of the beast, for it is the number of a man, and his number is six hundred and three score and six," we shall have 6994, twice thirteen by 269.

In the same way, "the sand of the sea," from which the beast was seen, is 1716, eleven by twelve by thirteen: and "the sea" is 1157, thirteen by eighty-nine: and "a beast coming up out of the sea," 1664, twice thirteen by eight times eight.

So again: "And I beheld another *beast* coming up out of the earth, and *he had two horns like a lamb*, and spake like a *dragon*." Here *beast* is 247, thirteen by nineteen; *he had two horns*, 1521, thirteen by thirteen by nine; and *he had two horns like a lamb*, 2704, thirteen by thirteen by sixteen: while the whole verse is 6318, thirteen by six by nine times nine, or more expressively, nine times 702, the number of the Church.

The *great whore* of Revelation is 403, thirteen times thirty-one: where the "thirty-one" of the Divine Name seems to confirm the idea that the harlot is a religious, not a worldly power; that it is a prostituted, corrupted, secularized Church. "The *Mother of harlots*" is 2756, thirteen by four times fifty-three; "of the wine of her fornication" (Rev. xvii. 2), 3328, thirteen times two hundred and fifty-seven; "filliess of her fornication," 2366, thirteen times thirteen by fourteen; "the great city which hath dominion over the kings of the earth" (xvii. 18), 5148, thirteen times three hundred and ninety-seven.

The name written upon the forehead of the woman (Rev. xvii. 5), is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ADORNATIONS:" which is 8138, *thirteen* by twice *three hundred and thirteen*. In this, the combination of the Church number 300 with the thirteen of apostasy is particularly worth noting. In the same way, "I will tell thee the mystery of the woman and of the beast" is 6201, thrice thirteen by thrice fifty-three.

"The harlot, and the beast, and the false prophet" is 3510, thirteen times two hundred and seventy:⁴ "the beast, and with

⁴ Here again the *Trinity* number, *three* times *three* times *three* by the ten of infinity, enters into the names of that false trinity.

him the false prophet who doeth wonders before him" (Rev. xix. 20), is 8489, thirteen times six hundred and fifty-three.

The elements which compose the beast and harlot power are summed up by S. John (Rev. xxii. 15), when he says that "without" the celestial city are "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie: the value of all which is 8710, thirteen times six hundred and seventy. Among these, it may be noted that "sorcerers and whoremongers," "murderers and idolaters," are each separate multiples of the baleful factor.

"The great whore" of Revelation naturally directs the mind back to that terrible description by the Prophet Ezekiel (xxiii. 4), of the two harlots, "Samaria Aholah, and Jerusalem Aholibah." The numerical value of these, respectively, according to the Hebrew letters, is *Samaria Aholah*, 637, thirteen times forty-nine, and *Jerusalem Aholibah*, 639, which is the six hundred of preparation and the *thirteenth* of consummated deflection. The object of the prophet in giving these names is to show the equal guilt of Jerusalem and Samaria: that the legitimate Church had gone as far in wickedness as her schismatical and heretical sister. The two numbers are admirably expressive of this fact, 637 being seven times ninety-one, and 639 being nine times seventy-one. The only difference is that thirteen is a *factor* of Samaria's number, while in Jerusalem's it is only a prominent term.

I will conclude this part of the subject by giving the numerical result of one out of several pertinent passages which might be selected. It is the grand description of the doom of "the beast and the false prophet" (Rev. xix. 20): *And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped the image of him: these both were cast alive into a lake of fire burning with brimstone.*

Here there are some ten separate multiples of thirteen, two of which have been already given: I will mention two more.

First, the entire description of the beast and false prophet,

through the word *image*, comes to 17069, which is thirteen times thirteen hundred and thirteen. The proper number seems to crystallize under the powerful language of the Apostle. A similar climax of thirteens will be given further on.

Secondly, the amount of the whole verse, as quoted above, is 25441, thirteen by nineteen by one hundred and three. As these last factors are of like import with thirteen, this may be regarded as another instance of the culmination of appropriate numbers.

Wordsworth, in his excellent notes on the Revelation, points out the beautiful antithesis between

The Whore and the Beast,

and

The Bride and the Lamb:

a contrast the more striking in the original from the fact that both phrases are perfect dimeters, with a most exact metrical correspondence and resemblance.

Ἡ Πόρνη καὶ τὸ Θῆλυον,

is in feet, syllables, accent, quantity and even in rhyme, the exact counterpart, and it might be said, the parody of

Ἡ Νύμφη καὶ τὸ Ἀρνίον.

The correspondence extends to the numerical value of the two, the former being 964, nine hundred, and eight times eight; the latter, 1688, twice eight hundred, and eighty-eight: and, even in the essential words there is a strange resemblance, the beast being 617, the Lamb 651, which is six hundred, and thrice seventeen. And this seventeen common to both is emphasized by the fact that each verse is composed of seventeen letters. On a closer analysis, however, we find the 651 of the Lamb to be thrice seven times the thirty-one of Deity.

Furthermore, if we add to the first the value of the name *Babylon* which explains it, we have 2249, which is thirteen by one hundred and seventy-three: but if we add to the second its explanation, *the holy city New Jerusalem*, we have 3712, eight times eight by fifty-eight.

Thus the contrast is involved, although on the surface everything seems studiously framed to suggest a mysterious resemblance between the two, the beast counterfeiting the Lamb, the harlot usurping the privileges of the Bride, the tares in short being so like the wheat that, until the harvest comes and reveals their true character, the eyes of the very elect may be deceived.

This in fact is "the mystery of iniquity:" Jerusalem is Aholibah, yet Jerusalem is the holy city; the Church is a scandal to her Lord, yet the Church is the spotless Bride. So completely are the good and evil mixed in this world, that nothing here below appears in its true colors: all things are awaiting that day of manifestation which shall enable men to see what is now visible only to the eyes of God.

Now, if we represent this confusion in numbers, by adding together the values of the two verses, "the harlot and the beast + the bride and the Lamb," we get the very striking numeral 2652, which is twice thirteen hundred, and four times thirteen; or, in another form, the thirteen of defection and atonement by the twelve of Churchly order by the seventeen of God's people.

And is not this a true picture of Christendom, as it now appears? The people of God still exist on the earth; the twelve foundations remain; but everywhere there are signs of that "falling away" which goes before the revelation of the "Man of Sin."

To pass on to other features of the Antichristian development.

That poison of heresy which so grievously infected the early Church, denying the Divinity of the SON and thereby denying both the FATHER and the SON, seems to be indicated in the Apocalypse by the *great star*, called *wormwood*, which embittered the third part of the rivers and caused so many men to die of the waters. This "great star" is 858, thirteen by sixty-six: "wormwood," 1040, thirteen by eighty. In both numbers, the dominical factors are as prominent as the

opposite: heresy being eminently a mixture of truth and error, a root of bitterness infused into the sweet waters of life.

— *Gog and Magog* are prominent both in Ezekiel and S. John. The former is a multiple of thirteen in Greek, being 806, twice thirteen by thirty-one: the latter, in Hebrew, being 52, four times thirteen. The title of Gog (Ezek. xxxviii. 2), "*the chief prince of Meshack*," is 1222, thirteen times ninety-four: or, if we give the *terminal*^a value to the last letter of "*Meshack*," the whole phrase, "*Gog the chief prince of Meshack and Tubal*," will be 2158, thirteen times one hundred and sixty-six. This *Tubal*, moreover, the seat of the enemy's power, is four hundred and forty-four, a grand symbol of concentrated domination. *Hamon-Gog*, the burying-place of Gog (Ezek. xxxix. 11), is one hundred and thirteen: *Kal-hamonah*, "all-his-multitude," after which the burying-place is named, is 156,—thirteen times twelve. In the same way, in the Greek, S. John declares the *number* of Gog to be "*as the sand of the sea*," 3016, thirteen times eight by twenty-nine: and, by putting together the two phrases which express "the burying-place," *Gog and Magog* . . . *in the place called Armageddon* (Rev. xx. 8; xvi. 16), we have 5889, thirteen times four hundred and fifty-three.

This "number," or "multitude," Ezekiel gives somewhat more in detail (ch. xxxviii. 1-6):—

1, 2. "*And the word of the Lord came unto me, saying, Son of Man, set thy face against Gog, the land of Magog, the chief prince of Meshack and Tubal, and prophesy against him,*"

3. And say, Thus saith the LORD GOD: Behold I am against thee, O Gog, the chief prince of Meshack and Tubal:

^a As a rule, I have disregarded the distinction of *terminal* letters: the higher value given to them being possibly a late invention. In some instances, however, the numerical symmetry is improved by attending to them. Thus, in the present instance, if we give the higher value to the last letter of Meshack, the entire description through the first seven verses of the Chapter comes to the grand sum of 20956, which is 4X13X13X31, the thirteen in its square, multiplied by the four of organized power, multiplied by the thirty one of Deity. A great apostate power, yet with a religion of its own, could not be better described.

4. *And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts, a great company bucklers and shields, all of them handling swords:*

5. *Persia, Ethiôpia, and Libya with them; all of them with shield and helmet.*

6. *Gomer and all his hands; the house of Togarmah of the north quarters, and all his bands: many people with thee."*

Here, the parts italicized are multiples of thirteen: besides which, there are several others not so particularized. The three powers, *Persia, Ethiôpia and Libya* are 767, thirteen times fifty-nine; *the house of Togarmah* has in it the ominous sixty-six, being 1066, twice thirteen by forty-one; *the north quarters* bring out the same sixty-six added to 800; *Gomer and all* is the equally ominous 299, thirteen by twenty-three; *his bands*, ninety-nine, a number of judgment; the grand array, italicized in verse 4, is 5070, thirteen times thirteen by thirty; *with them; all of them with shield and helmet*, verse 5, is 1495, sixty-five by twenty-three: in short, the passage fairly bristles with nines and sixes and thirteens, and other numerals of like character.

I may here add, that I have carefully analyzed the whole of these wonderful chapters of Ezekiel (xxxviii. xxxix.), and have found the result to accord precisely with the part here given. The entire prophecy, beginning at xxxviii. 2, is 204256, thirteen by eight by 1964. The concluding section, which describes the final victory (xxxix. 16-29), is the very appropriate number 55887, thirteen by forty-two hundred and ninety-nine. Other sections are equally marked, but the press of other matter compels me to pass them over.

S. Jude, in his short Epistle (3-19), has a very striking summary of what may be called the *elements* of Antichrist. Exhorting the brethren to contend earnestly for "the Faith which was once delivered unto the saints," he goes on to mention "certain men crept in unawares," and describes them in the darkest

colors, with a reference to all the most prominent types of evil recorded in the Old Testament. The passage may truly be called a poem of thirteens. To do justice to the marvellous art displayed in its structure is impossible in any briefer way, than by giving the text entire, italicizing the chief of the minor multiples, and distinguishing a few others which are contained in them by a *dash* before and after. As a further guide to the reader who may wish to test it in the original, I will render it, as nearly as may be necessary, in the Greek order.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, exhorting that ye contend for the faith once delivered unto the Saints.

"*For there are crept in certain men, who were before ordained to this condemnation, ungodly, the grace of our GOD turning into lasciviousness,* and the only LORD GOD⁶ and our LORD JESUS CHRIST denying.

"But remind you I will, though ye once knew this, that the LORD, a *people out of the land of Egypt* having saved, afterwards them that believed not destroyed.

"*Angels too who kept not their own first estate,* but left their proper habitation, unto the judgment of the great day in chains everlasting under darkness He hath reserved: *as Sodom and Gomorrah and the cities about them in like manner with these—giving themselves over to fornication, and going after strange flesh, are set forth for an example of fire eternal—vengeance undergoing.*

"*Likewise also—even these filthy dreamers—flesh defile,* dominion despise, and dignities blaspheme.

"Yet Michael the Archangel, when with the devil contending he disputed about Moses' body, durst not bring against him a railing accusation, but said, The LORD rebuke thee. But these what they know not blaspheme: and what naturally, as brute-beasts they know, in—these things they corrupt themselves.

"*Wo* unto them! *for in the way of Cain have they gone,* and in

⁶ I have retained this word, as in our English version, though Griesbach on the authority of some MSS, drops it into the margin.

the error—of Balaam—for reward have they run greedily, and in the gainsaying of Core have they perished.

"These are in your feasts of charity spots, feasting with you without fear,—themselves shepherding?—clouds—without water, by winds carried about,—trees withering, fruitless, twice dead, plucked up by the roots: waves wild of the sea foaming out their own shames: stars wandering, to whom the blackness of the darkness forever is reserved.

"Propitied also to these the seventh from Adam Enoch, saying: Behold, cometh the Lord with holy myriads of His, to do judgment—upon all, and to convince all the ungodly among them of all their ungodly deeds which they have ungodly committed,—and of all the hard speeches which have spoken against him sinners ungodly.

"These are murderers, complainers, after their own lusts walking:—and their mouth speaketh great swelling words, admiring persons for advantage sake. But ye, beloved, remember the words which were spoken before by the Apostles of our Lord Jesus CHRIST; how they told you that in the last time there shall be mockers,—after their own lusts walking—of ungodlinesses.—These be they who—separate themselves—sensual, the Spirit not having."

Now, the whole of this grand passage is a multiple of thirteen: its value being 230464, thirteen by eight times eight by two hundred and seventy-seven. The prominence given to the eight is appropriate, inasmuch as its principal drift is the exhortation to contend earnestly for "the Faith once delivered unto the saints."

It divides, moreover, into two nearly equal sections: the first terminating with the expressive summary, the way of Cain, the error of Balaam, and the gainsaying of Core, in verse 11;⁸ the

⁷ Rather feebly rendered, in our Version, "feeding themselves."

⁸ The reader will find as usual, that the parts of the Old Testament here referred to yield similar results. As to Cain, and that wonderful fourth Chapter of Genesis, I expect to give a careful analysis under another head. As to Balaam, it will be enough to refer to his death, Josh. xiii. 22: "the children of Israel slew (him) with the sword, among the slain," 1183, thirteen

second embracing the verses that follow. The value of the first is 118261, thirteen times 9097: that of the second is 112203, thirteen times nine by seven times one hundred and thirty-seven.

In the second section is included (verses 14, 15) that venerable voice from the world before the Flood, the Prophecy of Enoch, a perfect multiple of thirteen: the sum is 30940, sixty-five by four times one hundred and nineteen, or, seven times seven-teen.

This is the only remnant of antediluvian prophecy,⁹ and, with the exception of the song of the wicked Lamech (Gen. iv. 23, 24), the only sample of antediluvian writings. Both these are multiples of thirteen. The song of Lamech will be given in another connection. Enoch's prophecy is not only a multiple of thirteen as a whole, but consists of three consecutive multiples: the first terminating with the word *judgment*; the second with the verb *have ungodly committed*; and the third with the adjective *ungodly*, the last word of the passage. Of these three words, the first is 390, thirteen by thirty; the second and third together are 897, thirteen by thrice twenty-three; the word *sinners* is 1352, thirteen by thirteen by eight. Of the three multiples referred to, the first is 10361, the second 12272, and the third 8307; this last is thirteen times the 639 of Jerusalem Abolition.

In other parts of the long passage quoted, we may notice a few of the more expressive phrases: *For there are crept in.... lasciviousness*, 10959, thrice thirteen by 281, two hundred, and nine times nine; *people from the land of Egypt*, 1651; *and angels*, 5941; *even as Sodom*, 6084; *also these filthy dreamers*, 1739; *error*, 169, thirteen times thirteen; *Balaam's error*, 1014, times thirteen by seven. For Korah, in like manner, we can take the first scene of his story, Num. xvi. 1-4, which amounts to 19909, thrice thirteen by three hundred and thirty-one.

⁹ In this passage there is no *various reading*—at least, in the editions which I have used: it is therefore a particularly good test of the principle of sacred factors, and I have spared no pains to guard against error in ascertaining its numerical value.

the same thirteen times thirteen by the six of worldliness; *Cor.*, 195, thirteen by fifteen; in the gainsaying of *Cor.* *perished*, thirteen times thirteen by fourteen; *shepherding themselves*, 2262, thirteen times six by twenty-nine²⁰; *these are murmurers*, &c., 7189, thirteen times 553; *separating themselves*, 2353, thirteen times 181, or one hundred, and nine times nine.

If any thing were needed to add to the expressiveness of such examples, it might be found by collating the parallel passage of S. Peter's second Epistle, Chapter ii. I will only notice, that, though the phraseology of S. Peter differs in each parallel instance from that of S. Jude, yet the numerical symmetry is constantly retained. In proof of this, I would refer particularly to such phrases as these: *and also false prophets among the people*, ver. 1; *so also among you*: or the whole passage beginning as above, and ending with the words *damnable heresies*; *angels that sinned*, ver. 4; *and the cities of Sodom and Gomorrah which have forsaken the right way, and are gone astray, following the way of Balaam—the son of Bosor*: these, and many such, will be found significant multiples of the mysterious factor.

I may notice, in passing, that the words in 2 Pet. ii. 5, “*but saved Noah the eighth*,” are, as might be expected, a multiple, or rather two multiples, of eight: “*but the eighth*”—in Greek order—is 328, eight times forty-one; “*Noah He saved*,” 1856, eight times eight by twenty-nine; while the whole expresses both the idea of new life and of apostasy and atonement, in the numeral 2184, which is thrice seven times eight by thirteen.

I will conclude this Chapter, like the two preceding, by an example which, both from its indisputable pre-eminence among the allusions to Antichrist, and from the signal character of its numerical results, will be an appropriate cap-stone, as it were, to the proofs and illustrations hitherto given.

It is S. Paul's description (2 Thess. ii. 3) of the *Man of Sin*.

²⁰ The parallel to this, 2 Tim. iv. 3, *a time when they will not endure the sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears*, is 11,765, thirteen by five by one hundred and eighty-one:—which is five times the value of the phrase *separating themselves*.

The whole passage is sufficiently expressive: but, to avoid too many details, I will confine myself to one significant sentence. We read, in the Greek order, verse 3:

“*Unless—there come—the apostasy—first*, and there be revealed the *man of sin*, the *son of perdition*, who opposeth and exalteth himself above all that is called God or worship, *so that he into the temple of GOD goes—and seats-himself*,¹¹ showing himself that he is God.”

Here I have italicized a few of the prominent multiples. More in detail, the whole passage is 19370, or thirteen times ten by one hundred and forty-nine; the separate phrases are, *the apostasy*, 871, thrice thirteen by twenty-three; *man of sin*, 1963, thirteen times one hundred and fifty-one; *son of perdition*, 1807, thirteen times one hundred and thirty-nine; or, taking in a word a little further on, *the lawless one, the son of perdition*, 2886, thirteen by two hundred and twenty-two.¹²

And the whole comes to its climax in that grand and terrible description, so expressive, especially in its Greek order. The *son of perdition who opposeth and exalteth himself above all that is called GOD or worship, so that he into the temple of GOD goes—and seats-himself, showing himself that he is GOD*.

This in numbers is 13182, thirteen times thirteen times thirteen multiplied by six.

Satan, as we have seen, is thirteen to the third power. The man who took not God for his strength, in Ps. lii, is the same concentrated number. And now it comes out that the man of sin is the same, with the additional factor six, which is appropriate to him as an earthly power.

It will be seen, when we come to treat of the same number as a symbol of *atonement*, that each of these marvellous concentrations is exactly matched in the person of Him, who, though He knew no sin, was yet made sin for us.

The baleful tree which “brought death into the world and

¹¹ On this phrase, see Wordsworth's Notes.

¹² This is one of the many cases in which Antichrist takes a number proper to Christ, 222 being a concentrated number of Incarnation.

all our woe" bears the same number as the life-giving tree of the Cross : the serpent that tempted Eve finds his exact counterpart in the Serpent lifted up in the wilderness for man's salvation. It will be seen, in short, that not sin merely, but the concentrated number of sin, is nailed to the Cross, and that the mystic *thirteen* which the enemy had usurped is triumphantly exhibited among the spoils of victory.

With this example I close the present Chapter, omitting a large accumulation of facts of the same character. Some of these, however, will appear in other connections, especially in the Chapter on the Number of the Beast.

CHAPTER XVI.

THE TWO HOSTS.

So far as the object is to prove a *method* in sacred numbers, the examples which I have given are amply sufficient : no operation of mere chance could produce such consistent and significant results.

But the system comes out much more clearly and strongly when names are taken, not singly, but as they are usually arranged in Scripture, in families or groups.

Throughout the sacred volume two antagonistic lines run parallel one to the other, consisting of many sections, but making in their aggregate the two great hosts, the Sons of God and the Children of the World. Thus, before the Flood, there is the Cain line opposed to the Seth line : after the Flood, the Arphaxad line opposed to various apostate tribes, Isaac and his family opposed to Ishmael and his sons, Jacob opposed to Esau, with numberless other contrasts of a like description.

These antagonistic families of names I call, respectively, *dominical* and *antidominical*. It will be shown in this Chapter, that the former always make numerically a multiple of eight :

the latter, always a multiple of thirteen. Other numbers equally interesting will occur in this inquiry, but my present object is to bring out the elaborate way in which the two lines are contrasted.

Now, that any one group of names should yield a multiple of eight or thirteen, as the case may be, is a chance which is mathematically expressed by the fraction *one-eighth* or *one-thirteenth*, or, to take a medium, *one-tenth*.

That two groups successively should yield such an expected multiple is expressed by the fraction $\frac{1}{10} \times \frac{1}{10}$, or $\frac{1}{100}$; that three successively should do the same, by the fraction $\frac{1}{1000}$: that ten successively should do the same, by the fraction $\frac{1}{10,000,000,000}$. In other words, there would be ten thousand millions of chances against the designated result, and only one in its favor.

But I am about to try the experiment on more than thirty examples, in most of which it will be found that the result comes out in two or three different ways, either by taking *the* context. Should the rule hold good in all these cases, the idea of attributing such a result to chance will appear to every sane mind simply preposterous.

In most of the instances given, the names are already grouped to our hand in the Text of Scripture : in a few, such as the kings of Judah and Israel, they are distributed over several Chapters, and of course must be picked out with care.

I. I begin with the world before the Flood : to wit, with the *Seth line* of names, which collectively is a multiple of *eight*, being dominical, and with the *Family of Cain*, which, being antidominical, is appropriately a multiple of *thirteen*.

In the line of Seth : Adam is 45, Eve 19 : the two together being 64, or *eight* times *eight*. It is not good for the man to be alone ; much less, for the woman. It is only when the two are one, that the fulness of life is manifested. If we add to their names that of Eden their abode, 124, four times *thirty-one*, we have for the sum total 188, in which the eight, though not a factor, is sufficiently prominent.

Abel is 37, Seth 700, Enos 357, Cainan 210: in all 1304, eight times one hundred and sixty-three.

Mahalaleel is 136, Jared 214, Enoch 84, Methuselah 784, Lamech 90: in all, 1308, which being added to the two sums preceding is 2800, *eight by seven by fifty*.

To these add the Noah group, Noah 58, Shem 340, Ham 48, Japheth 490: in all, 936, *eight by nine by thirteen*; and we have for the entire sacred line, including Eden their original home, 3736, or *eight times four hundred and sixty-seven*.

If we omit Adam and Eve, as a group by itself, the sum of "the sons of God" will be 3672, which is *thrice eight by one hundred and fifty and three*, the number of "great fishes" drawn in the unbroken net, and (as will be shown in its proper place) the number of *the sons of GOD*. This figure is singularly appropriate to the sacred family as including Noah and his sons, who were saved by water from perishing, and were transported in the Ark to a new and regenerated world. If we leave out this group, however, so as to bring the line down only to Noah, the result is 2736, twice eight by *nine by nineteen*, numbers of humanity and *judgment*.

The Noah group, it will be observed, has *thirteen* and *nine*, as well as *eight*, among its factors. The propriety of this will appear when we come to a more critical examination of the meanings of those numbers. At present, it will be enough to notice that Ham was the first apostate in Noah's family: and if we drop his name from the list, we have for Noah, Shem, Japheth, the perfect dominical, 888, the number of the holy name, JESUS.

On the whole, then, the predominance of *eight* in the sacred line is beyond all question.

On the other hand, taking the Cain line in its natural order, and including in it as in the other, the home, or place of abode, we have Cain, 160, Nod, the land of Cain, 60, Enoch, his son, 84, Enoch, his city, 84, Irad, 284, Methusael, 95: in all 767, or *thirteen times fifty-nine*.

To these add Methusael, 777, Lamech, 90, Adah, 79, Zillah,

125, Jabel, 42, Jubal, 48, Tubal Cain, 598, Naamah, 165: in all, 1924, or *thirteen times one hundred and forty-eight*; and we have for the sum total 2691, which is twice *thirteen* hundred, and seven times *thirteen*, or twice *thirteen by nine by twenty-three*. This is an exact contrast to the terminal group of the other line, the eight persons of Noah's family: this last being 936, the same thirteen by the nine of judgment, but multiplied by *eight* instead of twenty-three.

The items of this sum are well worth noting. Thus "the land of Nod" is 351, thirteen times twenty-seven; Lamech and Adah are 160, thirteen times thirteen; Jabel the first-born, is 42, the number of Antichrist; the *two* wives Adah and Zillah (with the copulative *veh*) are 611, thirteen by forty-seven; Tubal-Cain is 598, twice *thirteen times twenty-three*. Cain's own number is ambiguous, 160, being a multiple of eight, which is counterbalanced, however, by the prominence of the secular *sixty* both in Cain and in *Nod*, the land of his abode. The brief account of his birth, "and she conceived and bare Cain," is the very striking number 1612, *thirteen by 124*, the number of Eden, which again is four times *thirty-one*. Or, it is 1000 *plus* four times 153: the number of "the sons of God" is there, but mixed up with the factor thirteen.

The Cain family, as given above, includes Nod the country, and Enoch the city, of Cain. Let us omit those names, and substitute the numerical value of the words by which Cain is described; namely, "Cain was a tiller of the ground a fugitive and vagabond in the land of Nod to the east of Eden,"—all of which comes to 1513. If we substitute this for the first three names, we shall have for the whole, 3900, thrice *thirteen* hundred.

If we take only the male names in this line, and add *Adam*, who is equally the progenitor of the Church and of the world, we have Adam, Cain Lamech, Jabel, Jubal, Tubal-Cain, 2223, thirteen by nine by nineteen. This is an exact contrast to one of the variations of the other line, 2736, which is twice eight by the same nine times nineteen. In both are the num-

bers of humanity and judgment : in the one multiplied by the eight of revival, in the other by the thirteen of decay.

A more conclusive proof of design in all this is found in the fact that the entire history of Cain and his family, from his birth to that of Seth, a space of 130 years (Gen. iv. 1-25), is a grand multiple of thirteen ; and that four verses out of these twenty-five, with several important paragraphs or sections, are exact multiples of the same. This will be shown more fully under another head.

II. In the new world after the Flood, the sacred line through Arphaxad is appropriately a multiple of eight : so also Noah and his family, Abraham and Isaac, Jacob and his family.

But the Canaanites, Joktan and his thirteen sons, Ishmael and his tribe, the children of Keturah, the dukes of Edom, the Sodom and Gomorrah group, and the incestuous offspring of Lot, are all multiples of thirteen.

The family of Noah has been already given. I may add that each name in it has an appropriate number : Noah, *fifty-and-eight* : Shem, 340, which is the *twenty* of expectancy by the *seventeen* of God's people ; Japheth, 490, the *seventy sevens* of a spiritual era.

If these three who form the religious family be added together, the sum is 888, the number of the holy name *JESUS*.

Ham, the apostate, is 48, which hardly seems appropriate, the number being a multiple of eight. But Ham was the founder of empires and of the earliest civilization : and Egypt, the land of Ham, stands always, in prophecy, in a peculiar relation to the Church, which was fulfilled in the early history of Christianity, and may be destined to a more perfect fulfilment hereafter. The *eight of revival* in the name of Ham may therefore have a prophetic meaning. If his number, however, be added to that of the sacred family, the result 936 introduces the number of apostasy,¹ for it is eight by nine by *thirteen*.

¹ This 936 is also the value of that rebuke to Peter "*a scandal to me,*" and it is a factor of the promise, *Thou art Peter, &c.* The Church always bears the mark of scandal.

The Arphaxad line, as given in Gen. xi. 10-27, consists of Shem 340, Arphaxad 605, Salah 338, Eber 272, Peleg 113, Reu 276, Serug 509, Nahor 264, Terah 608, Abram 243 : where the first six names give 1944 *eight* times the 243 of Abram ; and the last four 1624, eight by seven by twenty-nine—the whole being 3568.

The rest of the family are Nahor 264, Haran 255, Lot 45, Sarai 510, Milciah 95, Iscah, 95 : in all 1264. This gives the entire "generation"—in all, 4832, a double multiple of eight.

Abraham is 248, and Isaac 208 : together, 456, eight times fifty-seven. Abraham, Sarah, Isaac, give the very expressive numeral, 961, *thirty-one* by *thirty-one* : Abraham alone being eight times the same thirty-one.

Isaac's was a divided household, a struggle of twin nations. Thirteen is therefore as prominent as eight in the numbers. His own name is twice *eight* by *thirteen* : Jacob is *fourteen* (the number of the Spirit) by *thirteen* : Isaac and Rebekah are together 515, which is five times *one hundred and three* : Isaac, Rebekah, Jacob, "Esau who is Edom," are 1236, twelve times the same one hundred and three.

A simpler enumeration, Isaac 208, Rebekah 307, Jacob 182, Esau 476, gives 1173, thrice the seventeen of God's people by the twenty-three of transgression.

But if from this we omit Esau, and for Jacob substitute the new name Israel, 541, we have 1056, the eighty-eight of new life by the twelve of sacred order.

If to this again we add "Esau who is Edom," 539, we get 1495, thirteen by five by twenty-three, the exact value of the twenty-two letters of the Hebrew alphabet.

The family of Jacob is a great study by itself : the names being arranged some eighteen different ways in the Scripture, apparently with an object in each variation. I confine myself to a simple enumeration of the names as they stood before the Exodus.

Jacob, 182, Leah, 36, Rachel, 238 : in all 456, eight times fifty-seven, the number of Abraham and Isaac.

To this add Leah's six sons, Reuben, 259, Simeon, 466, Levi, 46, Judah, 30, Issachar, 830, Zebulun, 95: in all, 1726, the *seventeen* hundred of Gon's people, and twice *thirteen*. (If we add these, however, to the numbers of their parents, we get 1944, which is *eight* times 243, the number of *Abram*, viz., three to the fifth power.)

Rachel's two sons are Joseph, 156, and Benjamin, 152:² together, 308, four times *seventy-seven*. (If we add these to the number of their mother, we get 546, *thirteen* by *forty-two*, numbers which may be explained by Rachel's idolatry and Ephraim's rebellions: but, if we add the father also, the sum is 728, *eight* by *seven* by *thirteen*.)

Leah's maid Zilpah is 122: her two sons are Gad, 7, Asher, 501; together 508: or, the whole group, 630.

Rachel's maid Bilhah is 42: her two sons are Dan, 54, Naphtali, 570; together 624, *eight* by *six* by *thirteen*: the entire group is 666, "the number of the beast." The fact is worth noting, though the explanation of it may not be apparent.³ This much may be said, that according to an old tradition, Antichrist is to come out of Dan (the first-born of Bilhah), *whose name is not mentioned among the twelve in the Book of Revelation*. It was with Bilhah also that Reuben committed the crime so tersely recorded in Gen. xxxv. 22. If we

² Spelled also with a *yod*, making 162: I adopt the spelling of the names as *grouped*, Gen. xxxv. 22-26. If we take the longer spelling, the twelve sons of Jacob will be 3176, *eight* times 397. If he had been called *Benoni* (as his mother desired), 119, *seven* times *seventeen*, the twelve would have been 3133, a multiple of *thirteen*. Rachel's name is 238, twice this sum 119: and her family, Gen. xxxv. 24-25, the two verses being added together, amounts to 2380, ten times her own name.

³ It is curious that the group of Leah's maid also, 630, if Leah, 36, be added to it, becomes the same 666. The children of these maids were the offspring, and the occasion, of domestic feuds. If Leah, the wife not beloved, stands for Judaism, and Rachel, the beloved, for Christianity, we may expect in the final conflict of the two religions a monster which shall partake of the character of both, and shall answer to the description of the "second beast." See the Chapter on this subject.

add to this group, however, the name of Jacob, the sum is 848, twice *eight* by fifty-three.

To make the family complete, we add the two sons of Joseph, Ephraim, 331, Manasseh, 395, together 726, which is seven hundred, and twice thirteen.

The whole family, then, will be 4512, which is thrice *eight* by one hundred and *eighty-eight*; or, otherwise resolved, four thousand, and *eight* times *eight* times *eight*.

It may be mentioned in passing, that this 512, or eight to the third power, is the number of the two sons *Simeon* and *Levi*, a fact which led me to the discovery of the most perfect type of "the beast" that has so far been found in Holy Scripture,—as will be seen in its proper place.

The name of Dinah I have not included, because she had fallen from the sacred family, and had no posterity among them. It will come in another connection. If we add it, however, to the sacred group, the result will be 4581, *nine* times five hundred, and *nine* times *nine*—a symbol of that fearful *judgment* with which (as will be shown further on) her story is connected. Her name, by the way, means *judged*, and her number is *sixty and nine*. *Dan*, which also means *a judge*, is 54, or *nine* times *six*.

The sons of Jacob by his two wives were *eight* in number. With their father they make the very expressive dominical 2216, symbols of the Incarnation and new life,⁴ or, by factors, *eight* times *two* hundred and *seventy-seven*.

The tribes, in their final enumeration, Rev. vii. *where Dan is omitted*, are (according to the value of their Greek spelling) 8480, *eight* by *twenty* by *fifty-three*; or, as it may be otherwise resolved, *eight* thousands, *eight* fifties, and *eight* tens; or, yet again, *seven* times *twelve* hundred, and *eight* times *ten*.

The tribes, as arranged in four camps,⁵ with Levi in their midst, amount to 3736, *eight* times 467.

⁴ In the same way, the value of Gen. xxxv. 23, which describes the sons of Leah, is 2264, *twenty-two* hundred, and *eight* times *eight*.

⁵ Num. ii.

Among the names that occur at this important period, it may be noticed that *Isaac*, *Jacob*, and *Joseph* are multiples of *thirteen*: the first being *eight* times thirteen, the second *fourteen* times, the third *twelve* times. The frequent occurrence of this factor in such connections may intimate that element of defec-tion and schism which pervades the history of the sacred family; or, as I think, it may better be referred to the promise of atonement or redemption.

In the enumeration of the Tribes, however, in connection with *the twelve spies* (Num. xiii. 3-16), the predominant idea is manifestly that of defection: for these spies all failed in faith, save only Caleb the son of Nun; and Joshua the son of Jephunneh.

Accordingly, the number of the passage taken just as it stands, is 17654; or thirteen times thirteen hundred and fifty-eight; or, if we begin precisely with the enumeration, verse 4, and end with the summing up in verse 16, "These are the names of the men which Moses sent to spy out the land," the value of the whole is 12038, thirteen times 926 (nine hundred and twice thirteen).

The names of the two faithful ones, however, Caleb the son of Nun, Joshua the son of Jephunneh, are, if added together, 788, seven hundred and eighty and eight.

In this list there occurs also another of those mysterious intimations so often repeated, that the number of the beast is in some way mixed up with the twelve Tribes. Of the tribe of Asher, *Seithur* (meaning *hidden*) is 666; while the rest of his name, "the son of Michael," is the sacred 153, the number of the "sons of God." The entire name is 819, thirteen by seven times nine; and the whole verse, "Of the tribe of Asher, Seithur, the son of Michael," is 1404, thirteen by nine times twelve.⁶ Thus the sacred people are by no means exempt

⁶ This might better be resolved into twice 702: this last numeral being (as will be seen) a strongly marked symbol of the Christian Church. All the numbers go to show that "the beast"—namely, the second beast of S. John—is to come out of the Church, wherein he is now more or less

from the beast or Antichrist mark; but the eight of revival or restoration predominates:—sin abounds, but grace super-abounds.

Let us take up now those groups of names which belong distinctly to the adverse or Antichrist line.

First among these are the descendants of Joktan, the brother of that Peleg in whose days the earth was divided.

His own name is 169, thirteen by thirteen. His brother Peleg is one hundred and thirteen; his grandfather Salah, 338, or twice thirteen times thirteen. Moreover, his name is the thirteenth in the descent from Shem (Gen. x. 21-25).

His thirteen sons are Almodad, 85, Sheleph, 410, Hazamaveth, 744, Jerah, 218, Hadoram, 255, Uzal, 44, Diklah, 139, Obal, 108, Abimael, 84, Sheba, 303, Ophir, 287, Havilah, 59, Jobab, 20: in all, 2756, four times thirteen by fifty-three.

I may add, though it anticipates another part of the subject, that the whole passage in which this family is described (Gen. x. 25-29), is a multiple of thirteen, being 10647, or *thirteen times thirteen* multiplied by seven times nine: such are the pains taken to emphasize the idea of apostasy in connection with the progenitors of the Saracens.⁷

The sons of Ishmael, having the promise of a *grand nationality*,⁸ are appropriately twelve in number. Their names are introduced⁹ by the words "Now—these the—generations of—" "hidden." *Asher* means *blessed*; and "of the tribe of Asher" is 585, the number of the Scape-goat and fiery Serpent, the two great types of atone-ment.

⁷ The Sons of Joktan settled in Southern Arabia: the Ishmaelites in Arabia Petraea.

⁸ Gen. xxi. 13. Ishmael's is the thirteenth male name in the line of Arphaxad: Gen. xi. He was circumcised in his thirteenth year. His name is ten times *forty-two*, with *El*, the Divine name, added. His mother Hagar is 208, sixteen by thirteen. Much more of the same kind will be noticed further on.

⁹ Gen. xxv. 12: among the names, the first, Nebaioth, is 462, eleven times *forty-two*; the seventh, Massa, 341, eleven times *thirty-one*: in all, there are 6 which give prominence to the number *nine*; three to *eleven*; four, to *four*: the number of Ishmael, 451, is repeated in his ninth son, Tema.

Ishmael," or, numerically, 42, 834, 451: in all, 1327. To this add 3509, which is the sum of the twelve names, and we have the significant total of 4836, or *thirteen times twelve* multiplied by *thirty-one*, the number of Deity. What could better express the idea of a great and religious, yet apostate, nationality?

In this case, also, the whole passage (Gen. xxv. 12-17) is a multiple of thirteen, being in its sum 20605, or sixty-five multiplied by 317. Now, as *sixty-five* is the symbol of corruption, and 317 a symbol of God's people, the whole multiple would seem to indicate a corruption, disintegration, or destruction of the Church: a fact which has been largely realized in Egypt, North Africa, and other Mohammedan countries. It is also very curious that out of the six verses which compose this passage, three begin with the significant numeral, *forty-two*.

The names, in detail, are, Nebaioth, 462, Kedar, 304, Adbeel, 38, Mibsam, 382, Mishma, 456, Dumah, 55, Massa, 341, Hadar, 212, Tema, 451, Jetur, 225, Naphish, 440, Kedemah, 149.

Again, the eleven "dukes" of Edom (Gen. xxxvi. 40-43) are so enumerated as to form a multiple of thirteen: verse 40 being 5453; verse 41, 670; verse 42, 1340; verse 43, down to the words "he is Esau," &c., 2417: in all, 9880. or forty times thirteen multiplied by nineteen.¹⁰ Moreover, the apostate character of these dukes is emphasized by the fact that the word "duke" itself, eleven times repeated, is 117 or *nine times thirteen*.

¹⁰ Without taking in the whole context, the bare names of the "Dukes" are a multiple of thirteen, if we add the phrase "according to their habitations in the land of their possession:" see verse 43. With this title the names come to 4758, or *thirteen times three hundred and sixty-six*. Or, if we add the eleven repetitions of the title "Duke," the sum is 4758+1287, or 6045, which is *sixty-five multiplied by thirty-one*: a very significant combination. On the whole, however, the number *nine* is more prominent than any other in the family of Esau: the bare names are 3197: the title *Duke* eleven times repeated is 1287, *ninety-nine times thirteen*; and if the name of *Esau*, 376, be added to these we have 4860, *sixty by nine times nine*. Esau is a type of the carnal man: his wickedness is fleshly and human, not spiritual or diabolic.

So, again, the Abraham-Keturah group are, Abraham, 248; Keturah, 320; Zimran, 297; Jokshan, 460; Medan, 94; Midian, 104; Ishbak, 412; Shuah, 314: in all, 2249, or *thirteen times one hundred and seventy-three*. In like manner, *their* progeny (Gen. xxv. 3-4) are Sheba, Dedan, Sons-of-Dedan, 481 or thirteen times 37; Asshurim, Letushim, Leumim, 1053 or thirteen times 81; Sons-of-Midian, Ephah, Ephraim, Hanoah, Abidah, and Eldaah, 962, or thirteen times 74: which, with the addition of the summing-up phrase, "All these the children of Keturah," 468, make a grand total of 5213, or four times *thirteen* hundred, and *thirteen*. Moreover, the whole passage, verses 2-6, is a multiple of thirteen.

Again, the incestuous children of Lot are, Ammon, 166; Ammi, 120: together, 286 or thirteen times 22: Beni-Ammi children of Ammi, 182, or thirteen times 14: to which, if we add Sodom, 104; Gomorrah, 315: *and*, 407; Lot, 45: we have a total of 1339, or *thirteen* hundred and thrice *thirteen*. Moreover, the passage describing Lot's incest (Gen. xix. 31-38), is a multiple of thirteen.

So, once more, the Canaanite names (Gen. x. 15-18) are, Canaan, 190; and Sidon,¹¹ 6 + 154; Heth, 408; the Jebusite, 93; the Amorite, 256; the Gergashite, 521; the Hivite, 29; the Arkite, 385; the Sinite, 135; the Arvadite, 226; the Zemarite, 345; the Hamathite, 463: making in all the sum of 3211, or *thirteen times thirteen* multiplied by nineteen. Here, also, the whole passage, verses 15-20, is a multiple of thirteen.

To these other instances might be added, from the groups in Gen. x. and other places: but these seem amply sufficient for the present section.

¹¹ I may here observe, on the authority of Gesenius, that the Bible varies very much in its use of copulatives: sometimes every name is connected by a *vaz*, or a *v'eth*, sometimes every other name, sometimes only the first and second of a series, sometimes none. From the experiments I have made, I suspect that the numerical significance has much to do with these variations, as well as with certain variations in spelling which have never been satisfactorily explained.

III. The twelve Judges, living in a time of apostasy, when every man did that which seemed good in his own eyes, yield an appropriate multiple of thirteen: but, as they were "Saviours," and restorers, they give also the factor eight, the symbol of renewal. The kings of Judah form a multiple of eight: those of Israel a multiple of thirteen.

The Judges are Othniel, 561; Ehud, 16; Shamgar, 543; Barak, 302; Gideon, 133; Tola, 506; Jair, 221; Jephthah, 498; Ibzan, 143; Elon, 97; Abdon, 132; Samson, 606: in all, 3848, or *eight* times *thirteen* multiplied by *thirty and seven*.

Abimelech, the usurper, is, according to the two constituent parts of his *title*, abi, 13, melech, 90: these words meaning "father-king." According to his *name* Ben-Jerubbaal, he is 52 and 312, or twenty-eight times thirteen.¹²

The Judge period ends with the great defection under Samuel, whose name is 377, or twenty-nine times thirteen. Eli, Hophni, and Phinehas, are 462, or *forty-two* times eleven; or, if we insert another copulative after Eli, 468, which is thirteen times thirty-six.

The Saul group, as given in 1 Sam. xiv. 49-51, is Saul, 337; Kish, the father of Saul, 760; the sons of Saul, 399; Jonathan, Ishui, Melchishua, 516, 326, 476; Ahinoam, 179, Merab, 242, Michal, 100; Abner, son of Ner, 565; in all, 3900, or thrice *thirteen* hundred.

Now this is the only link, in the sacred line, which fails to make a multiple of eight. Yet even in this, the link is repaired if we add David to the names of Samuel and Saul. The three are 377, 337, 14, together 728, *eight* by seven by thirteen.

David and Saul together are 351, *thirteen* by three to the third power.

But David, though for a while connected with Samuel and Saul, is more properly grouped with Solomon his son. The name of this latter is *Solomon* 375, and *Jedidiah*, "the beloved of the Lord," 43: to which, if we add 14 for David, the result is 432, twice eight by three to the third power.

¹² Which is also the number of the Hebrew *Satan*.

In either case, there is the symbol of perfection and of the Trinity: but in the one case it is coupled with thirteen, in the other with eight. In the one, there is the thirteen of transgression, perhaps of *atonement*, in the other the eight of new life.

Thus, with David overlapping the time of Saul's apostasy, the golden thread of eight is repaired, and through all the sacred line the symbol of renewal is continued.

The result is still more striking if we take in the whole line of Judges from Joshua through Samuel, including Deborah the prophetess, and Abimelech the usurper: in other words, if we add 391 for Joshua, 217 for Deborah, 103 for Abimelech, and 377 for Samuel, to 3848 the number of the twelve, we have for the whole line, 4936, eight times 617. The number may also be resolved into 4000 of Catholicity, and 936, the number of those who went into the Ark.

The regular line of kings over Judah is of course a striking contrast to that of the schismatic kings of Israel.¹³

The Judah line is, Rehoboam 320; Abijam 53, Asa 62; Jehoshaphat 410, Jehoram 261, Ahaziah 37, Athaliah 515, Jehoash 322, Amaziah 152, Azariah 292:—2424, eight times three hundred and three:

Jotham 456, Ahaz 16, Hezekiah 136:—608, eight times seventy-six.

Manasseh 395, Amon 97, Josiah 332:—824, eight times one hundred and three:

Jehoahaz 37, Jehoiakim 181, Jehoiachin 111, Zedekiah 215:—544, eight times four times *seventeen*.

The entire sum is 4400, a multiple of eight, being *eight* times *five* hundred and *fifty*.

It is very curious that, the name Amaziah being spelt indif-

¹³ In some of the names there are variations of spelling, which occasion some difficulty. I have followed the spelling which seems most common, or which first occurs. The variations, if closely examined, will be found to add not a little to the richness of the numerical results, without detracting from their symmetry. The chief variation is in names ending in *ah*, which sometimes take a *paragogic oon*, increasing the value of the word by six.

ferently 146 and 152, if we take the former spelling, the result will be 4394, which is twice *thirteen* to the *third power*. This is appropriate enough to the kings who followed Solomon during the 390 years of schism and defection. If we add the names of the three kings who preceded them during the 120 years of solid nationality, namely Saul 337, David 14, Solomon 375, we have for the whole line of kings 5120, eight times eight times eight multiplied by ten.

The kings of schismatic Israel are the same stulting multiple of *thirteen* that has already come before us, in connection with the family of Saul.

They are, Jeroboam 322; Nadab 56, Baasha 373, or 429, thirteen by thirty-three; Elah 36, Zimri 257, Omri 320, Ahab 12, Ahaziah 37, Jehoram 261, or 923, thirteen by seventy-one; Jehu 22; Jehoahaz 37, Joash 317, Jeroboam 322, or 676, four times thirteen by thirteen; Zachariah¹⁴ 242, Shallum 376, or 618; Menahem 138, Pekahiah 203, Pekah 188, Hoshea 381, or 910, thirteen by seventy.

The whole comes to 3900, thrice thirteen hundred—the number of Saul's family, and of the Cainites before the Flood.

IV. The Restoration under Ezra and Nehemiah brings out similar antagonist lists of restorers, on the one side, and of "adversaries," on the other. The former are numerically multiples of eight, the latter of thirteen.

Thus (in Ezra ii. 2) the leaders who came up from the captivity are Zerubbabel 241, Jeshua 386, Nehemiah 113, Seraiah 515, Reelaiah 315, Mordecai 274, Bilshan 382, Mizpar¹⁵ 380,

¹⁴ Zachariah is spelled once with the paragogic *vav*, and once without: if we add *six* for that letter, the final result will be 3906, which is six times 651, or twice *three times three* by *seven* by *thirty-one*, or *eighteen* by *seven* by *thirty-one*,—implying a divine and dominical element, even in apostate Israel.

¹⁵ In the Hebrew, but not in our E. V., this name is repeated: if this be intended, the result will be 3388, which, though not a multiple of eight, is a very striking expression of the same idea,—*thirty-three* and *eighty-eight* being peculiarly appropriate to our Lord.

Bigvai 21, Rehum 254, Baanah 127: in all, 3008, *eight* times *eight* multiplied by forty-seven.

In the same way, the other chiefs mentioned in other connections are Sheshbazzar, the prince of Judah, 892, Ezra the scribe 619, Nehemiah 113: together, 1624, or twice *eight* hundred, and three times *eight*.

On the other hand, "the adversaries" (Ezra iv. 7-9) are, Bishlam 372, Mithredath 1044, Tabeel 42, "and the rest of their companions" 989, Rehum the chancellor 475, Shimshai the scribe 991: in all, 3913, thrice *thirteen* hundred, and *thirteen*.

These "companions" are the Dinaites 75, Apharsathchites 772, Tarpelites 330, Apharsites 352, Archevites 237, Babylonians 45, Susanchites 687, Dehavites 16, Elamites 151: in all, 2665, twice *thirteen* hundred, and five times *thirteen*.

Or if we add the two sums, the adversaries number 6578, five times *thirteen* hundred, and six times *thirteen*.

In the same way, those who opposed Nehemiah¹⁶ were, Sanballat the Horonite 424; and Tobiah, the servant, the Ammonite 294, and Geshem the Arabian 636, and the Arabians 333, and the Ammonites 221, and the Ashdodites 376, Eliashib the priest 433: in all, 2717, or thirteen times nineteen multiplied by eleven.

To these many other examples might be added, both of names as taken out from the Text, and of passages in which the names are interwoven. I will give one instance of this latter kind, though it belongs properly to another branch of the subject.

One would naturally expect to find the number *thirteen* pretty prominent in the list of those men (Ezra x. 17-44) who took "strange wives."

And so it proves. First, by counting the names, we find them to be *one hundred and thirteen*. Secondly, by adding them up according to their value, without the context, we get the sum of 38194, which is *thirteen* times *thirteen* by twice *one hundred*

¹⁶ Nehem. ii. 19; iv. 7; xiii. 4.

and thirteen. Thirdly, by adding up the entire Text, from verse 16 where the trial begins, through the words "all these had taken strange wives" in verse 44, we have another expressive multiple of the same number. Fourthly, by taking marked sections, phrases, verses, names, we find at least forty minor multiples of the same. Finally, by analyzing the parallel passage in Nehemiah, we meet with similar results.

In short, this case, and many others like it, will afford on examination not merely a three-fold, but a four-fold and even seven-fold cord of testimony to the persistency of the numerical system.

Equally marked is the grouping of the names in the Book of Esther. the whole story (which seems to typify the Church in its relation to kings and courts) exhibiting a singular hut appropriate mixture of conflicting numbers.

First, there is Mordecai, 274, son of Jair, 273, son of Shimei, 472, son of Kish, 462, a Benjamite, 431: in all, 1912, eight times two hundred and thirty-nine.

Next there is the name of Esther,¹⁷ "Hadassah," 475, "that is Esther," 677: in all 1152, or twelve times twelve of the Church by eight of revival or resurrection.

The Feast *Purim* which crowned the deliverance wrought by Esther is 336, eight times forty-two: a peculiar antagonism of CHRIST and Antichrist, which runs through the whole story.

On the other hand, *Rigthan* (the chamberlain, ii. 21) is 455, thirteen times 35; *Haman the Agagite* is 117, nine times thirteen; *Zeresh*, his wife, is 507, or thrice thirteen times thirteen: finally, that same formidable list, so ceremoniously printed in Hebrew Bibles 18 (Esth. ix. 7-10), "And Parshandatha, and

¹⁷ As given in full, in the Hebrew, with the *akh* of emphasis, the name is *Eth-Hadassah hi Esther*, 1152, eight by twelve times twelve.

¹⁸ Each name with its copulative *v'eth* occupies an entire line, thus:—

v'eth
v'eth
Parshandatha
Dalphon.

And so on for ten lines, leaving a blank square in the midst. Can our Hebrew scholars explain this and other like peculiarities in the Scripture text?

Dalphon . . . and Vajzatha, the ten sons of Haman," amounts in numerals, to the sum of 10244, or *thirteen* times seven hundred and eighty-eight: so that the whole family, Haman the Agagite, Zeresh, and the ten sons, develop the very significant number, 10868, or the *thirteen* of apostasy by the *nineteen* of judgment by the *forty-four* of power and dominion.

V. Other examples of the numerical significance of names, whether separately or in their context, will occur everywhere in the rest of this inquiry. To complete the present general view, it must be added that the titles of the Books of the Old Testament follow the common rule; and as they all witness to JESUS, they are collectively, or in their proper groups, multiples of appropriate factors.

As there is more or less of uncertainty, however, about some of the titles, I give the results of my inquiry under this head, with some hesitation.

The Books of Moses are, Genesis 913, Exodus 746, Leviticus 317, Numbers 248, Deuteronomy 256: in all, 2480, which is ten times the number of *Abraham*; or the *eight* of new life by the *ten* of the commandment by the *thirty-one* of Deity. What could be more appropriate?

The Greater Prophets are, Samuel¹⁹ 377, Isaiah 395, Jeremiah 265, Ezekiel 156, Daniel 95: in all, 1288, *twelve* hundred and *eighty-eight*.

The Books which, in Hebrew Bibles, are classed with the two Books of Samuel under the head of Earlier Prophets, are, Joshua 391, Judges 445, Kings 140: in all, 976, eight times one hundred and twenty two.

The twelve Minor Prophets are 1766, twice 883: to which, if we add Job, Ezra, Nehemiah, 410, we get for the sum 2176, eight times eight by twice *seventeen*. The other Books come under the same rule, if to the title "*Psalms*" we add of *David*, and say in like manner "Proverbs of *Solomon*:" their sum will then be 4488, eight by *thirty-three* by *seventeen*.

¹⁹ So reckoned by the Jews.
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In the New Testament, the titles vary much in different editions. I will therefore merely remark that there are *eight* inspired writers, Matthew 631, Mark 431, Luke 721, John 1119, Paul 781, James 1103, Peter 755, Jude 685: in all, 6226, or *twice thirty-one* hundred and *thirteen*, a very significant and appropriate number.²⁰ But, if these names be written in the usual Greek style, with the introductory *ὁ τε...*, their sum will be 6632, eight times eight hundred²¹ and twenty-nine.

Such examples are of a less conclusive character than where the names are already grouped in Holy Writ, but they may serve to illustrate the strong *tendency* in sacred names towards a kind of crystallization in numbers.

I will conclude with two or three marked examples from the New Testament. Others connected with the number thirteen have already been adduced in the preceding Chapters.

VI. In the New Testament, we turn first to the twelve foundation stones, the original Apostles.

Taking these as in Acts i. 13, we have the following numerals: *Peter*, ὁ τὸ Πέτρος, 1130; and James and John and Andrew, 2676; Philip and Thomas, 2061; Bartholomew and Matthew, 1265; James of Alphæus and Simon Zelotes, 4669; and Jude of James, 2019: 13820, which is not a dominical, but rather the opposite, the *thirteen* thousand being prominent. But this was not the complete Apostolic College. Judas had fallen:—"and his bishoprick let another take." Now if we add the value of this sentence, 2876, to the sum before given, we

²⁰ Appropriate, according to that larger meaning of *thirteen* which is considered further on.

²¹ The Books of the N. T., according to the titles in Wordsworth's Ed., come to 33,152, *eight* times *eight* by *seven* times *thirty-seven*: in this, however, I substitute the plural *Epistles* of John and Peter, for the singular. In the Old Testament there are 39, or thrice thirteen, Books: in the New Testament 27, or three to the third power. These numbers are appropriate to the idea of sin and atonement in the Old Testament, and of the sacred Trinity which is revealed in the New. The whole number of Books is 66, which may be interpreted three of perfection by twenty-two of the Incarnation.

have 16696, a dominical in all its terms; for it may read twice *eight* thousand, and *eight* times seventy-five, and *eight* times twelve.

And this is confirmed by the list of the Twelve given by S. Luke in his Gospel, *before Judas fell*, which amounts to 34304 *eight* times *eight* times *eight* by sixty-seven. This result is obtained by beginning with the words "*and when it was day*" (Luke vi. 13). If we omit this introductory phrase, the result is quite opposite, being 33306, *thirteen* by *forty-two* by sixty-one.²² The perfection of the Church comes only with *the day* of the resurrection: till then we have schisms and contradictions, and Antichrist. What is more striking, even Judas cannot be subtracted from the list without leaving a mark of schism: for the names beginning with *Simon* and ending with *Jude* of *James*, amount to 18681, four times *thirteen* by four hundred and seventy-nine.

The lists of S. Matthew and S. Mark are equally striking, but somewhat more complex in their arrangement of the numbers.

S. Mark's list is elliptical, not making any express mention of Simon²³ among those "ordained:" though, of course, this Apostle is implied when it is said, "to Simon He gave the surname Peter." The other names go on regularly in the usual style of enumeration: "and James . . . and John . . . the sons of thunder," 10848, eight by twelve by one hundred and thirteen; "and Andrew . . . and Simon the Cananite," 8438.

This last number brings the list down to Judas Iscariot, and includes all the rest of the Apostles except those three chiefs,

²² Yet by another analysis, it is 33,000 of holiness and perfection, and twice 151 of "the Sons of God." This double character is appropriate to the Apostolic college, in which, as in Rebecca's womb, two nations were contending: Christ and Antichrist are both involved in the Church; the Ark has its Ham as well as its Shem.

²³ The clipsis is not so marked in our E. V., from our want of case terminations: in the Greek, *Simon* is in the dative, whereas all the rest of the list is in the accusative, governed by "ordained." S. Mark, iii. 14-19.

Peter, James and John. If we add to it the words, "and Judas Iscariot who also betrayed Him,"²⁴ the result is 12690, *three to the third power* by ten times forty-seven. But if, instead, we add "and Matthias," the result is the grand dominical, 8880, ten times the number of the holy Name.

Thus the whole list is dominical, except the verse given to Simon.

With regard to that section, if we supply the ellipsis, it will read as follows:

"And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils:—Simon: and to Simon He gave the surname Peter; and James," &c.

Supplying the ellipsis, as thus indicated, the value of the words through the name Peter is the expressive dominical 16064, eight times two thousand, and eight times eight.

Thus, with the ellipsis supplied,²⁵ and with Matthias substituted for Judas, we get a series of particularly expressive dominicals.

In S. Matthew's Gospel, the enumeration is prefaced by the words (x. 2), "Now the names of the twelve Apostles are these:" the value of which is 5944, a multiple of eight. The list that follows is 26833, including Judas: but if we say instead, "*and Matthias*," 662,²⁶ we get 23352, thrice eight by seven times one hundred and thirty-nine.

The whole, as it stands, is 32777, eight times four thousand, and the seven hundred seventy and seven of the Christian Era.

The whole, if we substitute Matthias for Judas, is 29296, twice eight by eighteen hundred and thirty-one.

²⁴ This is the very appropriate numeral 4252, forty-two hundred, and four times thirteen: the number substituted is a multiple of thirteen, being 442, twice thirteen by the *seventeen* of God's people.

²⁵ Perhaps a better way would be to take the list precisely as given, beginning with verse 16, in that case the whole would be 26747. But if we close with the name Judas Iscariot, omitting the final words "who also betrayed Him," the sum is 24560, eight times three thousand and seventy.

²⁶ I give the value as it is *with* the article, in the nominative case.

It would appear, then, that while the numbers are sufficiently expressive with any arrangement, yet to make the entire list a multiple of eight, it is necessary to put Matthias for Judas, or, at all events, to give the whole Apostolic College.

I may add, that if the bare names be taken, in the nominative case, and in the briefest form, the result is a dominical number: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James of Alphaeus,²⁷ Simon Zelotes, Jude, Matthias, are together 12416, twice eight times eight by ninety-seven.

The genealogies of our Lord as given by S. Matthew and S. Luke present so many peculiarities, and such obvious difficulties, that they have been the *crux* of interpreters in all ages, and "as a sign to be spoken against" by cavillers and unbelievers.

Their numerical peculiarities are intimated by S. Matthew in his elaborate summing up of the names into three groups of *fourteen* generations each: fourteen, or twice *seven*, being a number of the SPIRIT. S. Luke, in like manner, constructs a chain of precisely *seventy-seven* names; and *the article* which binds each link to each is in its numerical value *seven* hundred and *seventy*. In this way the *spiritual* conception is sufficiently emphasized.

Out of the many curious facts developed by an examination of these lists. I confine myself to the one which is most pertinent to the present inquiry. Both genealogies are marked multiples of *eight*. This might be shown by an examination of the bare names: I prefer, however, as affording a better proof of design, to give the result of a numerical analysis of the entire Sacred Text in which the names are interwoven.

S. Matthew i. 1-16, so arranges the names that there shall be three grand multiples of eight, corresponding to his triple division. First, "from Abraham to David," beginning with verse 2, and ending with the words "David the King," verse 6,

²⁷ I omit the articles; but, if retained, they make no substantial difference.

the Text amounts to 33392, a most expressive numeral as it stands, without reference to its factors. Secondly, "from David until the carrying away into Babylon," from the point before noted in verse six to the end of verse eleven, we have 39488, *eight* times *eight* by 617. Thirdly, the rest of the genealogy, including the title, verse 1, is 36368. The whole comes to 109248, which is *eight* times *eight* by *seventeen* hundred and *seven*.

If we omit the title, verse 1, and take in the Nativity, 2-25, the sum is 218040, *eight* by *fifteen* by *eighteen* hundred and *seventeen*.

Many other striking facts might be given: but these are enough to show the symmetrical character of S. Matthew's genealogy.

S. Luke's is very compactly given in Chapter iii. 23-38, the whole of which comes to 111560, a multiple of *eight*, though it might be more expressively resolved into *thrice thirty-seven*²⁸ thousand, and *eight* times *seventy*.

If we take the bare names in this list, without the connecting articles, adding merely the necessary phrase, "*as was reputed son of Joseph*," the sum is 46784, *eight* times *eight* by *seventeen* by *forty-three*: or, if we add further the name Jesus, it is 47672, *eight* times 5959—the fifty of jubilee, and the nine of humanity and judgment.

In like manner, if we take the bare names of S. Matthew's list, namely, "Abraham (begat) Isaac. . . . Jacob. . . . David Joseph," forty names, we get for their sum 24856, *eight* times *thirty-one* hundred and *seven*. If to these we add *Mary*, 152, *JESUS*, 888, so as to make forty-two names, the result is 25896, *thrice eight* by *thirteen* by *eighty-three*: these last factors, as will be seen further on, being no less appropriate than the dominical eight.

Other suggestive variations might be added: but it seems unnecessary.

²⁸ This thrice 37, or 111, is the value of Hosea's phrase "sons of the living God."

VII. So many examples from the New Testament have been given in the preceding Chapters, and so many others will come before us incidentally in other places, that I content myself in this Chapter with one more only, which I select as an illustration of the connection between the number eight and the idea of the Resurrection.

It was shown in *Palmoni*, that on the surface of Scripture the numerals occurring in this connection are multiples of eight: for example, we are apprised in Acts i. 15, of the Church of the Resurrection, that "the number of the names together were about a hundred and twenty"—which is *eight* times *fifteen*.

To the general rule, on this point, there is one seeming exception. S. Paul (1 Cor. xv. 4-8) lays a certain stress upon the fact that our Lord was seen after the resurrection by *Cephas* and then by *the Twelve*; then by *five hundred* brethren at once; then by *James*, then by *all the Apostles*, and last of all by *S. Paul* himself. At first sight, as Cephas and James were of the Twelve, this would seem to make in all 513 persons—which is not a multiple of eight: but on second thought we remember that "the Twelve" were at that time actually only *eleven*, Judas having perished. This would reduce the actual number to 512 persons, which is *eight* times *eight* times *eight*.

Now, let us see how far the numerical value of the Text corresponds with this idea.

First, taking only the words which are necessary to the enumeration: *He was seen of Cephas, then of the twelve*, is 3576, *thrice eight* by one hundred and forty-nine; *He was seen of above five hundred brethren at once*, is 4736, *eight* times *eight* by twice *thirty-seven*; *by all the Apostles*, is 1952, *eight* by two hundred and forty-four; *He was seen by James, then* (by all the Apostles), *and last of all* *He was seen by me also*, which, omitting the part in parentheses already given, is 7240, *eight* times nine hundred, and *eight* times five.

The whole would come to 17504, *eight* times twenty-one hundred and *eighty-eight*.

Secondly, if we take the entire Text precisely as given, after

the words *He was buried*, in verse 4, we get a numeral still more expressive, though (in the present stage of our inquiry) not so easy to interpret.

The whole passage, "And that He rose again the third day," and so on through the eighth verse, amounts to the sum of 31304, which is the *thirty-one* thousand of Deity and *eight* times *thirty-eight*. Or it may be rendered *eight* times 3913, thrice *thirteen* hundred, and *thirteen*: which last factors, I hope to prove, are beautifully and profoundly appropriate: for they bring in the additional idea of atonement, or satisfaction for sin.

I will add no comment, except to remind the reader that in all the instances given in this Chapter there is the two-fold, and sometimes a three-fold, witness to the numerical design, in the fact that the result is substantially the same whether we take the bare names, or analyze the whole text in which the names are included. Abundant proof of this will be offered in the next stage of our inquiry.

CHAPTER XVII.

ARITHMOGRAPHY AN ART.

THE subject of this division has been partly anticipated in the four Chapters preceding. It remains, however, to show more fully and methodically, that the numerical symbolism which we have traced in names, epithets, descriptive phrases, and the like, applies equally, and with marvellous consistence, to much larger sections of Holy Writ: so that we have reason to believe the Bible, both in the Hebrew and the Greek, to be thoroughly permeated by the same subtle system.

Now, *the art* implied in such a style of composition is so strange to the modern mind, so different from anything we are accustomed to in verse or prose, that a word or two by way of explanation may not be superfluous.

For want of a better name, we may call it *Arithmography*, or number-writing. In the days of Augustus, it existed in a degraded form,¹ and aimed at nothing more than to make one verse of a stanza equal in numerical value to the corresponding verse, a mere feat of intellectual dexterity, adding nothing to the significance of a passage, and never attempted except in brief epigrams or other amusements of learned leisure.

But when figures had a spiritual value, it may have aimed at much more than this. "Counting the number of a name" being a natural and easy process² when every letter was at the same time a cipher, the coincidence of the numerical significance of a word or phrase with its meaning in other respects,

¹ Samples of this are given in Adam Clarke's Commentary on the Number of the Beast.

² From some experiments which I have tried, I should think the art of so writing as to bring out certain desired numbers to be about as difficult as that of writing in Spenserian verse, or in sonnets. For example, the title-page of this work is so composed, *purposely*, as to amount to 133 letters as a whole, while its heading and some other parts give emphasis to the mystic thirteen. The marvel of the Scripture plan is that such an art should be carried out on so large a scale, and by such a multiplicity of writers, in different ages and languages.

[Among Dr. Mahan's loose leaves of MS. connected with this work, I found an analysis of the title-page, line by line. It will be noticed that the number of separate lines is *thirteen*, of which *seven* give the upper or heavenly part, and *six* give the earthly statement concerning the authorship.

—EDWOK.]

Mystic Numbers:

A Key 13

To Chronology, 4 { 16

A Law 12 { 16

Of the Divine Economy, 4 { 22

A Test 16 { 22

Of Inspiration: 5 { 18

A Thorough Inquiry, 13 { 18

by 16 { 26

M. Mahan, D.D., 2 { 8

Author of 8 { 39

"Palmoni; or, The Numerals of Scripture, 31 { 19

a Proof of Inspiration." 19

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would strike the mind with that sense of harmony which is one of the greatest charms of poetical style. And this, it seems to me, lies at the root of the idea of counting "the number of the beast." It is not merely that "six hundred and sixty-six" is a striking numeral in itself. It is rather that "six," "sixty," and "six hundred" are each associated with the idea of *the earthly* as distinguished from the heavenly; that the concentration of the three into one number is a particularly strong expression of that idea; and consequently, if the name of some great earthly power or potentate hostile to religion should happen to spell that number, the fact would at least awaken thought, and, with really serious men, would be a spur to watchfulness and sobriety.

And still more would this be so, if the coincidence in the number of the beast should prove, not a solitary example, but part of a great system embracing all sacred names and pervading all inspired writings.

In several Chapters following I propose to show that the sacred writers carried out the system to a most wonderful extent: that in passages of a marked character, such as *the Fall of Man* (Gen. iii.), *the Doom of Sodom* (Gen. xix.), *the Offering of Isaac* (Gen. xxii.), *the Prophecy of Emmanuel* (Is. vii.), the words are so chosen, the sentences so adjusted, and the parts so nicely fitted together, that the appropriate numeral, *eight, thirteen, nine, forty-two*, or whatever it may be, proves to be an even factor both of the whole and of the essential parts: besides all which, special coincidences come up at every turn, beautiful and significant beyond all description.

Such an art involves, of course, a most minute and microscopic attention to words, syllables and even letters. As an exercise of skill and patience on the part of the sacred writers, and leaving out of view the claim of Inspiration, it would imply a degree of painstaking, and some may say, of fancifulness, which to the more summary habits of modern and western thought must appear at first sight to border on the frivolous, and to be unworthy of the gravity of the word of God.

But before we settle into any such conclusion, it is worth while to consider, that all the fine arts appear, at first, an unprofitable expenditure of time and toil, and from a commonplace point of view may be deemed irrational. Even the poet, the most assiduous of all workers, is set down by some as little better than a trifter. To one who looks only at the under-side of the web, what can seem more idle than the craft of weaving thoughts into fanciful patterns of lyrics or heroics, measuring quantities long or short, counting and weighing syllables, marking the fall of each emphasis or accent, assigning due intervals to rhymes or assonances, eliciting subtle harmonies from apt alliterations, or regulating the flow of that indescribable thing called rhythm? Yet it is by the "labor of love" which attends to such trifles, that thought is clothed in its most befitting as well as most beautiful attire. A Homer or a Shakspeare does not charm us merely by melodious sounds: not by smooth words, but by right words put in the right place, have they won their unquestioned sovereignty over the human mind. And if their right words happen at the same time to be words agreeable to the ear, it is because these great masters believed, and with indefatigable industry wrought upon the belief, that the beautiful and the useful are ultimately one; that the most exquisite art is closely akin to nature; that, in short, an idea never attains its most proper expression, till it has been wrought-and trained and forced into its most harmonious expression.

Thought, like the fabled Proteus,^a can assume a hundred different shapes. But it never comes to its real and God-like shape, or speaks with simplicity and truth, till grasped and bound and forced into right utterance, by the hand of the true artist.

Nature itself is the master-piece of art. It is the handicraft of the Wisest and most Subtle of all Workers. Human craft

^a The great master of modern thought applies this fable most exquisitely to *Science questioning Nature*: it is equally applicable, however, to all true art, to all real work of genius.

makes its nearest approach to nature, when, in imitation of the great Model, it is most carefully, thoroughly and minutely elaborated.

This we readily acknowledge with regard to rhyme and rhythm. Such things may seem frivolous, on a rationalistic theory. But really, they are frivolous only in the hands of bunglers; under the touch of genius, which is industry vivified, they take their place among the healthiest exercises of the human mind, among the liveliest instruments of civilization and religion.

Now, to see how the same principle will apply to an art of "number writings," we have only to cast our thoughts back to the time when *all written words were numerals as well as words*, there being no separate signs for numbers; when the *value of a name was not spelled out*, as with us, *by a tedious calculation*, but could be taken in at a glance; and when, moreover, from the prevalence of some tradition or philosophy little known in modern times, *numerals were associated with certain moral, spiritual, social or political ideas*.

So much being granted, we can readily conceive that it would be as natural for men of "understanding" to count *the number of a name*,⁴ as it would be to notice its harmony, its propriety, its significance in general. And as with names, so with words; and as with words, so with sentences. Especially would this be so, when books, being few and precious, were written with a parsimony of material inconceivable in our times, and were read as if each letter were a diamond, and each sentence were a mine. In short, when writing was a dread mystery, and reading a sacred craft, the development of a "wisdom" by which the numerical significance might be made to reinforce the

⁴ "Here is wisdom:"—i.e. this is a matter of *sophia*, skill, ingenuity, special tact and industry.—"Let him that hath *understanding* (*vovv*) *count* (calculate) the number of the beast; for it is the number of a man, and his number is 666." I do not see how any scholar can doubt that the *wisdom* here referred to is that intellectual wisdom so beautifully described as "holy, one only," yet "manifest, subtil, lively, clear, . . . going through all understanding, pure, and most subtil, spirits."—Wisd. of Sol. vii. 42.

general meaning of an elaborate production, would among an ingenious people be almost a matter of course.

And if we add to this that passion for *mystery*, which to the old Egyptian mind was synonymous with *wisdom*, and which even the sunny Greeks inherited through the Pythagorean school, we can easily conceive, not only how such a hieroglyphic style should come into vogue, but how it would be used to veil truths reserved for the initiated few, how it would be secretly incorporated into poetry and philosophy, how it would insensibly mould the forms of polity and religion.

To open the gates of knowledge was reserved for later times. Among the ancients, no maxim was more universally accepted than that learning should be a moral, as well as intellectual, discipline: that "to understand a proverb, and the interpretation, the words of the wise and their dark sayings," should be earned, like our daily bread, "by the sweat of the brow." Hence, to write in such a style, that "seeing," men "might see, and not perceive," was accounted one of the highest gifts of "wisdom."

But such an art being heathen, and Egyptian, would it be employed by sacred and inspired writers, the chosen exponents of the only true Belief?

To this I answer, in the first place: there is no proof that it was merely Egyptian, or merely heathen. The wise ancients may have inherited it, as they inherited many other good things, from times anterior to the great corruption and dispersion of the human race. It may have been as old as poetry itself. It may have been coeval with civilization and religion. At all events, the only samples we possess of Antediluvian poetry, *the Song of Lamech* (Gen. iv. 23, 24), and *the prophecy of Enoch* (Jude 14, 15), are both what I may entitle *poems of thirtens*: they are both so constructed as to be multiples of the mystic numeral,⁵ and to exhibit in detail several minor examples of the same.

⁵ Thus verse 23 of Gen. iv. is 4667, thirteen by 359; the two verses 23, 24, after the words *and Lamech said*, are 6383, thirteen by 491; the entire paragraph, 10-24, is 14261, thirteen by 1097. This marvellous persistence

Or, in the second place, even if the art were Egyptian in its origin, "Moses was learned in all the wisdom of the Egyptians," and availed himself of it in a variety of ways. Nor did He who spake through Moses despise such accomplishments. The skill of Bezaleel and Aholiab was doubtless caught in part from the admirable school in which they had been trained: yet, so far from being commanded to forget their cunning, they were divinely taught to carry it to a higher degree of perfection. They were "filled with the Spirit of God" . . . with wisdom of heart, to *work all manner of work*, of the engraver, and of the cunning workman, and of the embroiderer, in blue and in purple, and in scarlet, and in fine linen, and of the weaver, even of *them that do any work, and of those that devise cunning work.*" To despise minute industry is a modern accomplishment: and it is about the only accomplishment, if such it can be called, that receives no encouragement from the world of God.

In truth, the Tabernacle and the Temple both teach us that the schooling of God's chosen in Egypt was no unimportant part of the Divine economy. He meant them to be, not a religious people merely, but a wise and understanding people; an accomplished people: a people who should bear witness to the truth, and at the same time to the *manifold wisdom* of God.

Hence, it need excite no surprise, that the Bible should prove more and more, the more carefully we examine it, a marvel of literary, poetical and philosophic art: that it should be found to be a *literature* in the highest sense of the word; that even in those subtle beauties which charmed the classic mind, it should have carried style to that pitch of excellence where art conceals itself, and is discoverable only on a minute and careful analysis.

of the proper factor, in the whole of any marked section of Scripture and in each prominent part, adds immensely to the force of the argument for design. The same feature may be seen in all the examples given in this work, though I have not thought it necessary in every case to call attention to it.

⁶ Exod. xxxv. 30.

CHAPTER XVIII.

THE EIGHT SOULS SAVED.

I WILL now proceed to show, by copious examples, that the art spoken of in the preceding Chapter enters largely into the style both of the Hebrew and the Greek: so that any clear, round passage, with an obvious and well defined meaning, will prove to be numerically an exact multiple of the number which expresses that meaning. And what is true of the passage as a whole, will be found to hold good in its leading sections, sentences, phrases, and the like, however minutely examined.

The first example happens to be the first selected by me for experiment, when I began to apply the rule to the Greek of the New Testament.¹

It is that pregnant utterance of S. Peter, in his First Epistle (iii. 17-22), which has been so long used by the Church as the Epistle for Easter Even. In Wordsworth's Text, which I have followed in every instance of various readings, it is given as a complete paragraph; and I doubt whether a better division could well be made.

The leading thought is that of the resurrection, as the saving power; by which Baptism is now saving us, just as the *eight souls* in the Ark were saved by the water of the Flood. The number eight therefore ought, on theory, to be the dominant factor of the passage. But mention is made also of *the atonement* wrought by the death of CHRIST, and of spirits *once disobedient* unto whom He preached. We may expect, therefore, a certain

¹ I began this experiment under a strong impression that the rule of sacred numbers would not hold good in the Greek; but the stress laid by S. Peter upon the number *eight* led me to suppose I might be mistaken in this pre-conception. A large examination has convinced me that the Greek is even richer than the Hebrew in numerical wonders.

prominence of thirteen as well as of eight. Other expressive numbers may come by way of corroboration, but these we look to chiefly, for a test of the rule.

But, before undertaking the analysis of the whole passage, one turns naturally to that mystical ² phrase, "a few, that is eight, souls were saved."¹ Is this a multiple of eight? We find, on examination, *a few*, 193; *were saved*, 1287, to be 1480, five times eight (forty of probation) by 37, the number of righteous Abel; *that is eight souls*, is 4336, eight times seven by nine times nine: the whole, 6016, eight times eight of new life by seven of the SPIRIT by twelve of the Church. The word "*okta*," eight, is 1190, the seventeen of God's people by seventy of rest in the SPIRIT.

In like manner, the phrase *Baptism doth save* is calculated to arrest attention, and we naturally ask, Is it also a multiple of eight? Not only is it such, but it happens to be the singularly appropriate multiple 1656, which was the exact age of the world when the Flood came to which Baptism is compared. According to Gen. v. vi., the world was exactly 1656 years old when Noah entered the Ark.

So, again, the name *CHRIST* is 1480, the very number of the words *a few were saved*; of *JESUS* 688, *CHRIST* 1680, the whole being 2368, eight times eight, by thirty-seven the number of righteous Abel; *Who is on the right hand of GOD*, 2224, a multiple of eight which may be better resolved, perhaps, into 1000 of *CHRIST's* reign *plus* 1224, the number of *the net* which drew the 153 great fishes, and which itself is eight times one hundred and fifty and three. And as this 2224 is the number of *CHRIST's* reward, so most beautifully and fitly it is the number of that virtue of which He set the example, and to which S. Peter on the ground of His example is endeavoring to

² I call it *mystical*, because S. Peter seems to see something in the number worth noting, especially as he afterwards speaks of Noah as *the eighth* person. For all ordinary purposes it would have been enough to say, *a few were saved*, or *eight persons saved*.

enforce: *it is better doing well*³ is 2224—the virtue exercised here below amid suffering being identical with the glory at God's right hand.

On a larger scale, we have that admirable summary of the Gospel, "Because also *CHRIST once for sins suffered*, the just for the unjust, that He might bring us to God, being put to death in flesh, but quickened in Spirit:" where the whole is 12080, eight times fifteen hundred, and eight times ten: while the words in italics, the part that relates to Sin and Atonement, are 3250, thirteen of atonement by two of the Incarnation by five times five times five of the Law fulfilled.

In like manner, *water*, as it symbolizes the washing away of sin, is 975, thirteen of atonement, five of the law, fifteen of the resurrection.

And in that mysterious passage, "By which also He went and preached to the spirits in prison sometime disobedient," the thirteen comes in, the whole being the grand number 5772, thirteen by 444, which last number, again, is either the concentrated expression of Catholicity, dominion, and the like, or it is four times 111, which is "the Sons of the living God."

Its numerical parallel occurs in that marked passage, Zech. iii. 1, 2: "And He showed me Joshua the high priest standing before the Angel of the LORD, and *Satan standing at his right hand to resist him*. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee; *is not this a brand plucked out of the fire?*"

All this, which represents Satan as rebuked in the high place which he had held for a time, while God's people are delivered as a brand from the burning—"so as by fire"—is the same 5772, thirteen times 444, of our LORD's triumphant visit to the spirits in prison. Of the two meanings which I have given to 444, I prefer the latter in this place, because in the parallel passage of Job. ii. 1, 2, where Satan in like manner stands

³ Wherever I depart from the order of our English version, I follow the order of the Greek.

foremost among the Sons of God, as a tolerated accuser, the value is thrice thirteen by 153, the number of the "Sons of God." Now 111 is the value of the phrase in Hosea, "Sons of the living God." It would seem, then, that while Satan, when allowed to afflict God's servants, is represented by thirteen times the number of "the Sons of God," the same Satan rebuked in so doing, and despoiled of his prey, is thirteen times the "Sons of the living God." By the power of Him who is the Resurrection and the Life, his prison-house is thrown open, and the captives are set free.

I may observe, while about it, that the grand parallel to S. Peter's words (Zech. ix. 11, 12) has been also chosen by the Church as an appropriate lesson for Easter Even: and this passage begins also with the number 444. "*As for thee also,*" 444 I have sent forth thy prisoners out of the pit Turn you to the stronghold, ye prisoners of hope," and so on: the number 444, four times 111, being here applied to the "daughter of Zion, the daughter of Jerusalem."

It may also be noticed that *thy prisoners* are 301, seven of rest by forty-three of probation perfected; and the sentence "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto you," is 2408, eight times the same 301; so also, *the paradise* promised to the penitent thief is (in the dative) 2301, two thousand (eighty by twenty-five) and 301. *From the pit* is 248, twice 124, the number of Eden, or eight times thirty-one. The whole sentence uttered by our LORD to the penitent thief, is 6119, six thousand, and seven times seventeen; *into the bosom of Abraham* is 1870, twice seventeen by fifty-five. By adding the words of our LORD on the Cross to the parallel promise in Zechariah, we get a very striking result. "Verily I say unto thee, to-day shalt thou be with me in Paradise," 6119; "Even to-day do I declare I will render double unto thee," 919: the two together are 7038, one hundred and fifty and three of the Sons of God by forty-six, or twice twenty-three.

But to return to S. Peter: among other marked expressions,

our LORD is represented as "quickened in Spirit, 886, in which also, 886, He went," &c. Afterwards it is said that Baptism saves *through resurrection*, 1772, twice the same 886. This 886 is twice 443, the value of THE WORD in S. John i. 1. The power in each case is the power of that Divine WORD which was in the beginning, which was with God, which was God.

The *days of Noah* are 1209, thrice thirteen by thirty-one, significant of the wickedness and defection of those days, but also of the Divine and saving Name. *The long-suffering of GOD* is the beautifully expressive number 1953, thrice 651, which last is the number of *the Lamb* in Revelation, a number that often occurs and always with marked significance.

With such intimations of numerical propriety in the details of the passage, we naturally expect the sum total to be equally significant, with a predominance of eight, and possibly a marked presence of thirteen.

And the expectation is abundantly realized. The sum of the whole passage ⁴ is 65088, namely, five times thirteen thousand of the Law fulfilled in the Atoning Sacrifice, and eighty-eight of resurrection and life; or, by factors, eight times eight by nine of humanity by 113 of transgression and atonement. Whichever way we take it, the eight is the leading factor, though the thirteen comes in with sufficient prominence.

Such are some of the symmetries exhibited in this brief passage: that so many should occur within so limited a space, and of so marked a character, proves either an *art* of almost inconceivable subtilty, or else a supernatural inspiration supplying the place of art.

Yet these are but parts of a structure which can hardly be appreciated, till we observe the consummate skill with which it is put together. For, on closer examination, the whole is found

⁴ Wordsworth's text varies from that of Mill in five places: in verse 17, *ἐλπί* for *ἐλπί*; 18, *τῷ* before *πνεύματι* omitted; 20, *ἀρετῆς* for *ἀρετῆς*; 21, *ὁ* for *ὁ* and *καὶ*. By adopting the first three, or the third and fourth, of Mill's readings, we still retain the multiple of eight, but not in so striking and significant a form.

to consist of *Seven Concentric Circles*, the innermost and smallest being the mystic phrase *that is eight souls*, and the outermost being the entire passage: each of the seven, moreover, is a striking multiple of eight, and each in itself makes a complete sense.

I will now give the passage, according to this arrangement, putting the proper number at the beginning and the end of each circle.

VII. For it is better well doing 2224, if the will of God be so 1856, to suffer, than for evil doing 2246, for 380,—VI. CHRIST also hath once suffered for sins 3250, the just for the unjust, that He might bring us to God 4475, put to death in flesh but quickened in spirit 3975 (five by *fifteen* by fifty-three),—V. in which also He went and preached to the spirits in prison, sometime disobedient 5722,—IV. when the long-suffering of God waited in the days of Noah 4737,—III. while the ark was a-preparing, wherein 3203,—II. a few 193,—I. THAT IS EIGHT souls 4536, I.—were saved 1287, II.—by water 989, III.—which also us as antitype now Baptism saves 3767, IV.—not the putting away of the filth of the flesh, but the answer of a good conscience toward God 6540, V.—by the resurrection of Jesus CHRIST who is on the right hand of God 4164, VI.—having gone into heaven 1835, angels and authorities and powers being made subject unto Him 7459, VII.

Thus we have for the first circle, the central clause I.—I. 4536, eight by seven by nine times nine, the nine of humanity by seven of the SPIRIT and eight of the resurrection; for the second, II.—II. 6016, eight times eight by seven times twelve; for the third, III.—III. 10208, which is 10000, eight by ten by five to the third power, and 208, twice eight by thirteen. As soon as we come to the Ark and to Baptism the number of *atonement* begins to appear, with the number of the law fulfilled, and other appropriate factors.

The fourth circle, IV.—IV. is 18712, eight times 2339 (two thousand, and thrice 143); the fifth, V.—V. 31024, eight times 3878, (twice nineteen hundred, and six times thirteen); the

sixth, VI.—VI. 49088, eight times eight by thirteen times fifty-nine (fifty of jubilee or deliverance, nine of humanity). Thus the thirteen of atonement with its corroborating fifty-nine comes in fully as a factor in the sixth cycle: at the end of the sixth age atonement was made, and the jubilee proclaimed to man.

The seventh circle, VII.—VII. is 65088, eight times eight by nine times 113: the seventh age, which is the Christian era, retains the thirteen of atonement, but gives the chief place to the eight of resurrection. Or, better still, there is the thirteen of atonement by fifty of jubilee and one hundred of God's flock as the basis, with eighty and eight as the superstructure.

All this is beautiful and symmetrical enough: but the exquisite finish of the structure becomes more apparent when we notice that the final clause, the topmost stone as it were, brings in the sacred number of the "sons of God." "Angels and authorities and powers being made subject unto Him"—the crowning victory of Grace—is 7459, seven thousand of the Rest provided for the people of God, and thrice the 153 of the sons of God.

But, further, this last clause in forming the outermost circle meets the first clause, *For it is better well-doing*, which is 2224, the thousand of Christ's reign and the eight times one hundred and fifty-three. Thus the number of the sons of God is the Alpha and Omega of this marvellous passage: in its Alpha, multiplied by eight of new life, in its Omega, by three of perfection; in its Alpha, accompanied by the thousand of CHRIST'S Reign, in its Omega, by the seven thousand of His Reign and Rest.

Such points may appear extremely subtle and minute. It will be remembered, however, that this work is professedly a microscopic examination, with a view to ascertain whether the structure of Scripture beneath the surface is marked by the same exquisite symmetry which appears above. A skilful human hand might make a flower so true to nature in appearance that the keenest eye might fail to detect the difference.

But apply to this flower the microscope, and it will be found to be a flower on the surface only. Do the same thing with a genuine production of nature, and we find it to be as much a flower within as it is without: the flower-type pervades it in every fibre. If the Scriptures are really, as we believe, the work of God, they will be in like manner distinguishable from all human writings, however excellent. Man works always from without; God, from within. To discern His handiwork in the style of Scripture, we must deal with it as science deals with the facts of Nature; and nothing, however small, however strange, however at variance with our preconceived notions, should be deemed unworthy of an earnest and reverential scrutiny.

CHAPTER XIX.

THE FALL OF MAN.

IN pursuing this subject, one is apt to be diverted at every step by minor and incidental examples, by the innumerable cross-threads as it were which go to make up the web; and so the main line of the argument may occasionally be lost sight of.

To guard against this danger, I confine myself strictly to passages of the first importance: and, without neglecting altogether the meanings of other numbers, I will still direct attention chiefly to the eight and thirteen. By such a course, the rule is subjected to the most constant and rigid test.

Occasionally, too, I will deal with the longer passages in skeleton as it were, giving the general results only.

If thirteen, for instance, is an even factor of all passages which treat of sin or apostasy, then it ought to be an even factor of Gen. iii., which describes the Fall of Man; of Gen. iv. 1-25, which gives the history of the Cainites; of the sections

relating to the apostasy before the Flood; of the eventful story of Sodom and Gomorrah; of the Chapter relating to Shechem and Dinah; of the Prophecy concerning Gog and Magog in Ezekiel; of Daniel's description of the wilful king: in short, of every prominent, well-marked passage in which the idea of transgression is clearly predominant.

The Fall of Man, of course, stands in the forefront of this class. Is it a multiple of thirteen?

I find, on examination, that it is not only so as a whole, but that it is such in each of the three main sections or paragraphs of the story.

The first section (Gen. iii. 1-7) gives the full round narrative of the temptation, the fall, and the consequent shame: its value is 24011, thirteen by 1847.

The second section, 8-21, is the arraignment of the sinners before the Judge, and the sentence pronounced upon them: its value is 49478, thirteen times thirty-eight hundred, and thirteen times six; or, twice thirteen by 1903.

The third section, 22-24, is the expulsion from Paradise: its value is 10894, twice thirteen by four hundred and nineteen.

The whole Chapter is 84383, thirteen by 6491, eight times eight hundred, and seven times thirteen. The eight indicates an element of life and renewal which survived the Fall.

The Chapter, therefore, not only conforms to the rule, but goes far beyond anything we could reasonably have expected.

On a closer analysis, the arrangement of the multiples of thirteen is extremely symmetrical.

The thirteenth verse is the heart and centre of the Chapter, being Eve's confession of her sin: it is 3692, thirteen by 284.

The four verses preceding are Adam's trial and confession 9698, thirteen by 746.

The four verses following are the sentence upon the serpent, the woman, and the man, 20215, thirteen by 1555, which last is five times 311, the number of *yāh*, man, and of *ha-ishah* "the woman." The whole therefore would be the thirteen of trans-

gression by the five of the Covenant or law, by 311 of man and the woman : the sentence being in fact a covenant as much as a judgment.

The first seven verses are the story of the Fall, 24011, thirteen by 1847.

The last three verses are the expulsion from Eden, 10894, twice thirteen by 419.

The remaining verses amount to 15873, thirteen by 1221.

What is even more striking, if we take the first twelve verses preceding the Confession of Eve, we have the very significant number 37773 : if we take the last eleven following the same Confession, there is the equally expressive 42918, which is the forty-two of Antichrist and six times the 153 of the Sons of God.

And all this again might be arranged in four concentric circles, the smallest being verse 13 ; the next being the same with the four verses preceding and the four following ; the next, the same with verse 8 on the one side and 18-21 on the other ; the last, the same with 1-7 and 22-24.

The first circle is 3602, already analyzed.

The second adds 9608 + 20215 making 29913, thirteen by 2301 : or, for the whole circle, 33605, five times thirteen by 517.

The third adds 15873, making the whole to be 49478, already analyzed.

The fourth adds 34905, thirteen by fifteen by 179 : or, for the whole circle 84383, already analyzed.

With one or two facts more, I will dismiss this Chapter, though almost every number in it is worthy of consideration.

Out of the twenty-four verses, there are but two multiples of eight, both of which are appropriate.

Verse 8 describes the *LORD GOD* (112, eight times fourteen) walking in the garden : its number is 4064, four thousand of Catholicity, eight times eight of life and renewal.

Verse 21 describes the Divine clothing of the guilty pair, a type of the spiritual raiment provided by *CHRIST* : its number

is 2856, seven of the *SPRIT* by eight of new life, by thrice seventeen of God's people. The *coats of skins* are 1152, eight times eight times eighteen, or eight by twelve times twelve. Our spiritual raiment involves a Church as well as a life : hence the prominence of twelve.

Between this verse and verses 7 and 8, there is a kind of antithesis which has always been recognized in spiritual interpretation, the fig-leaf clothing and concealment among the trees being the type of natural religion, while the coats of skins, the spoils of sacrifice, represent the righteousness that comes from God. Accordingly, verse 7, which is 4066 with verse 8, 4064, makes the sum 8130, or twice 4065, four thousand of catholicity and sixty-five of corruption. We shall meet this number again in similar connections.

Among the curious facts developed in this Chapter, the value of verse 15 may be noted. It is the enmity between the woman and the serpent, and the contest between her Seed and his seed. The value is 4266, a number savoring of Antichrist and the beast : by factors, it is six times 711, which is the number of the word *enmity*. But woman is saved by the child-bearing : the sword which pierced the heart even of that "blessed among women" who bore the promised Seed, inflicted a healing wound. She who thought death into the world brought life. The author of all our woe is the author of all our joy. Accordingly, if we add to the verse just given the one that follows, namely, the multiplied sorrows of child-bearing, we find the curse to be a blessing in disguise ; the two verses together, 15, 16, are 8512, eight thousand, and eight times eight times eight ; which 8500 again is eight times eight by five times five times five.

In like manner, verse three contains the prohibition of the tree of knowledge, and its value is 3989 : the first six verses tell the story of the prohibition disregarded, and their value is 19945, five times the same 3989.¹ Moreover, this 19945 contains *nineteen*, the number of Eve, *forty-five*, the number of

¹ "When the law (5) came, sin revived."—*ERROR.*
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Adam, and between them *nine*, which is the number of judgment. Thus in their very sin, judgment is intimated, and the law which they had broken is re-affirmed.

CHAPTER XX.

THE CAINITES.

THE story of the family of Cain is the most pregnant of all histories, containing as it does the first birth, the first crime, the first mention of Sin and Sin-offering, the first death, and the earliest growth of material civilization.

It begins with the birth of Cain¹ and ends with the substitution of Seth for Abel, whom Cain slew, this third birth involving the rejection of the first-born. The whole story, therefore, is complete in 25 verses: the last verse of the Chapter is the beginning of a new order of things.

These 25 verses amount to 76882, thirteen by 5914: thirteen implying transgression, fifty-nine, the deliverance of humanity, fourteen, through the SPIRIT. Hence, the last verse, 26, describing the time when men began to call upon the name of the LORD, is a marked multiple of eight: it is 3064, three thousand of perfection, eight times eight of life renewed.² It may also be interpreted as 3060, namely, twenty of expectancy by 153 of the Sons of God, plus *four* of universality. Seth, the newly called, is 700 of a spiritual era: Enos, in whose days men began to call upon the Name of the LORD, is 357, which is thrice seven by the seventeen of God's people. The twenty-fifth

¹ Gen. iv. 1.

² If we take the whole chapter, it is not a multiple of thirteen; but that number is brought out just as strongly: it is 79946, twice 39973, thirty-nine (thrice thirteen) thousand, and seven times 139, one hundred and thirce thirteen. In other words, the period is one in which transgression predominates, or, with transgression, atonement.

verse, describing the birth of Seth, is also a multiple of eight: it is 6560, eight times five (forty of covenant probation) by 164, one hundred, and eight times eight.

These two are the only verses in the Chapter that are multiples of eight: the number of life is reserved for the chosen seed.

It may be worth while to observe that the same rule applies to the surface numbers of the story. Adam lives 130 years and begets Seth, a period of transgression and apostasy: but after the birth of the new seed, he lives *eight* hundred years. His life in all is 930 years, thirty by thirty-one.

In its general structure, therefore, the history of the Cainites is admirably in accordance with the rule of sacred numbers.

Looking into particulars, there are five verses multiples of thirteen,³ and all appropriately:

The fourth verse describes the first *offering for Sin*, which (as will be proved abundantly in another part of this work)⁴ always takes the number of Sin itself: it is 2093, thirteen by seven by twenty-three. The first use of the word *Sin* in Scripture is in the sense of Sin-offering, and brings out numbers beautifully significant. We read in verse 7, *Sin lieth* (a Sin-offering is provided) *and unto thee, 777, his desire, 1212*, the very numbers of the Christian Era, and of "My Church," which, if added together, yield 1989, thirteen times the one hundred and fifty and three, of the Sons of God. S. Paul's expressive phrase, "through Whom we have now received the Atonement," is the same 1989, the number of Sin or Sin-offering by the number of the Sons of God.

³ According to the laws of chance, there ought to be at least three multiples of eight, and only two of thirteen, in these 26 verses; whereas there are but two multiples of eight (both singularly appropriate), and five of thirteen. The case is still stronger if we divide the chapter according to its subjects. The Cainites occupy 24 verses, in which there are five multiples of thirteen, and none of eight; the Sethites, two verses, both multiples of eight, and neither of thirteen.

⁴ [See page 584 *et seqq.* This is the later, and that the earlier, treatment of the subject.—EDITOR.]

The seventh verse is that tender expostulation with Cain which has just been partially quoted. Dealing with Cain as still a son, notwithstanding his self-will, as still the first-born and heir of the promise, God graciously reminds him of the remedy provided for his ill-doings, and of the way in which he could still maintain his birth-right over his younger brother. The value of the verse is 5421, thirteen by 417, four hundred of universality or dominion, and seventeen of God's people. The concluding phrase, *and thou shalt rule over him*, is appropriately 1190, seventy times the seventeen of God's people.

The tenth verse calls the murderer to account: "And He said, What hast thou done? The voice of thy brother's blood crieth unto Me from the ground." It is 1807, thirteen by 139, one hundred, and thrice thirteen.

The seventeenth verse gives Cain's posterity and his city *Enoch*, which is 84, twice *forty-two* of Antichrist, or seven times twelve of the Church. The value of the verse is 4706, thirteen by 362, twice 181, one hundred, and nine times nine.

I may here observe, in passing, that in the Cain family there is a persistent imitation of the names and numbers of the Sacred family. There is an Enoch in both; a Lamech; an Irad corresponding to Jared, a Methusael to Methuselah. Both lines terminate in a patriarch with three sons. Each terminal group is preceded by the number 777: for Lamech, Noah's predecessor, lived 777 years, and Methusael the predecessor of the other Lamech, has 777 for the number of his name. Such correspondences are found all through the Bible between Christ and Antichrist. The tares everywhere are well nigh undistinguishable from the wheat.

The twenty-third verse is the arrogant speech, or rather song—for it is the oldest poem extant—of wicked Lamech to his two wives: it is 4667, a number which (to use a familiar phrase) is all at sixes and sevens, a symbol of confusion, being more-over thirteen times 359.

The mixture of arrogance and presumption with religious *cant* is a striking feature of this atrocious sample of Cainite

poetry. It is in form a pious appeal to that seven-fold vengeance which bad shielded Cain, to become a seventy-and-seven-fold vengeance in behalf of Lamech's sanguinary lusts. It asserts a kind of monopoly of God's favor: holy Lamech, indeed, might have two wives, but wo to the young man who should dare to trench upon his prerogative!

In curious accordance with this general idea of the meaning of the Song, its value (apart from the introduction, "and Lamech said unto his wives Adah and Zillah,"⁵) is 5777: as if the canting hypocrite, in his eagerness to clothe his devilry in religious language, had composed his song upon the five of the covenant and the 777 of spiritual power.⁶

The account of Lamech's bigamy, verse 19, is 3429, thrice nine times 381, which again is three hundred, and nine times nine: or, it may be rendered, thrice 1143, one thousand, and eleven times thirteen.

The account of his family, verses 20-24, is 14261, thirteen by 1097. The remarkable names of this group have been discussed in other places.

The sentence pronounced upon Cain, 10-13, is 10283, thirteen by seven by one hundred and thirteen.

The whole account of Cain's anger, crime, sentence, and posterity to Lamech, 5-18, is 41951, thirteen by seven by 461.

Or if we begin more precisely, in the middle of verse 5, with the words "And Cain was very wrath," it will be 40807, thirteen by 3139, thirty-one hundred, and thrice thirteen.

⁵ In this inquiry there is a constant suggestion of interpretations which can be received only by those who have learned to see types and prophecies in almost every word of Scripture. Here, e.g., Lamech may be a type of Judaism. As Cain slew Abel, and had a mark set upon him that he might be kept a living monument of God's mercy, so Lamech slew a man to his wounding (1209, thrice thirteen by thirty-one), and *a young man* (44, twice 22) to his hurt. This "young man" is 2 X 22, a symbol of the Incarnation; "and a young man to my hurt" is 700, a symbol of the Christian era. The Jews slew the man, the young man, the Son of Man, and are marked like Cain, being kept alive through all the Christian era, a monument of seventy-and-sevenfold vengeance upon all who shall molest them.

If we examine the Chapter in reference to its marked phrases, the result is still more striking: but we have so much still before us in other connections that I will merely notice, by way of contrast, the episode about Abel, and leave the rest to the industry of the reader.

Abel's birth is recorded, with his occupation and Cain's, in the second verse. The sum is 2670: which, if we omit the copulative with which the sentence begins, so as to read, "She again bare his brother Abel," and so on, becomes 2664, eight times 333 of sanctity and perfection, or thrice 888 of that Holy One of whom Abel was the first type.

I may here observe, that this 888 is a factor of three of the most significant of the acts of Creation, Gen. i. ii.

"And God saw *the light* that it was good, and God divided the light from the darkness," is 1776, twice 888, or eight times 222.

So, again, the work of the third day, the separation of land and sea, and the creation of *life* (i. 9-13), is 15984, eighteen times 888, or other equally marked combinations of 111, 222, 333, 444, 666, 999. It is a work that includes all types, the separation between sea and land being the symbol of the elevation of the Church out of the world, and the clothing of the land with life manifold, having its seed within itself, being an apt picture of the bridal array of the Church for her heavenly Bridegroom. Hence, so many numbers are included in the description. There are 144 hundreds, 144 tens, 144 units; 72 of the same; 36 of the same; and so on with others. Even the five, seven, thirteen, and seventeen, are represented in part: there are fifteen thousand; there is a 980, twice seven times seventy; or an 84, seven times twelve; there is a 5980, thirteen by 460; there is a 15980, seventeen by 940.

So, again, in Gen. ii. 7, "*the LORD GOD formed man*," is 888 for the words in italics; and in Gen. i. 27, "So God created man in His image, in the image of God created He him, male and female created He them," there is the kindred numeral, 2816, which is four times 8 by 88.

The name of Jesus, therefore, is potent in the creation of light, of life, of god-like man; and when we come to the first martyr, that "root out of a dry ground," who being dead yet speaketh, the type is signalized by the same expressive number.

It comes in with *Elohim* creating the world, with *Yehovah* *Elohim* creating man, and with that "breath" or "vapor," the type of the Redeemer, "*his brother Abel*," who is 864, eight hundred, and eight times eight, or 2664, thrice eight hundred and eighty-eight.

The offerings brought by Cain and Abel, respectively, are expressive. Cain brought *of the fruit of the ground an offering unto the LORD*, 544: seventeen by four by eight. And Abel brought also *he of the firstlings*, 680, forty by seventeen, the number of *the SON*, of the Apostolic *Ship*, and so on: the exact phrase, however, *of the firstlings of his flock* is the more expressive 815, numbers of the first and second resurrection, *and of the fat thereof*, 141, thrice forty and seven; *and GOD had respect unto Abel*, 480, four times eight by fifteen. Abel's employment, *a keeper of sheep*, is 416, four times eight by thirteen: *but Cain was a tiller of the ground*, 312, thrice eight by thirteen. Both employments involve the numbers of atonement and life: both are typical of CHRIST. *A tiller of the ground* by itself, however, is 126, thrice forty-two: "and from Thy face shall I be hidden, and I shall be a fugitive and vagabond in the earth" is 1781, thirteen by 137.

The name of Cain, 160, is an apparent exception to the rule of sacred numbers, being twice eighty. If taken in connection with his occupation, however, *a tiller of the ground* (literally, a *servant* of the ground), it is 286, thirteen by twenty-two, sin incarnate. The account of his birth also, "and she conceived and bare Cain," is 1612, four times thirteen by thirty-one.⁶

In like manner the name Abel, or Hebel, in itself is 37, thirty of perfection and seven of the Spirit; as first announced, how-

⁶ Does not this 31 of Deity, as well as the twice *eighty* of his name, represent Eve's idea in naming him: "I have gotten a man, *even the LORD*,"—she supposing him to be the promised Divine Seed?—EDITOR.]

ever, it is 864, a still more expressive number. If we couple his name with his occupation, adding the copulative *vav* "and" Abel a keeper of sheep," the result is 459, thrice the 153 of the Sons of God. Thirty-seven multiplied by three is 111, the number of Hosea's phrase, *Sons of the living GOD*: it is therefore a prime factor of all those expressive numerals, 222, 333, 888, and the like, which we encounter so often, and so appropriately, in this inquiry.

S. Paul's brief phrase, in reference to Abel (Heb. xi. 4), *he yet speaketh*, is 702, the number of the Church, of the Sabbath, *of the tree of the knowledge of good* (Gen. ii. 17), and of numberless other things of like character.

In Chapter XVI., on *The Two Hosts*, it has been shown that the Cain line is a multiple of thirteen, if all the names male and female are included, with the country and city of that race. I may here add, that if the country and city be left out, the names coupled by the copulative will still yield a multiple of thirteen: Thus, Cain *and*—Enoch *and*—Irad *and*—Naamah are 2613, thirteen by thrice sixty-seven. In the same way, if the male names only be taken from Adam through Cain's line, Adam, Cain, Enoch, and so on, the result is 2223, twenty-two of incarnation, twenty-three of transgression; or by factors, thirteen by nine times nineteen. This last factor being the number of *Eve*, it would look as if Eve were judged through the line of Cain.

CHAPTER XXI.

THE SETHITES.

THE Book of the Generations of Adam, through Seth to the birth of Noah's three sons, is contained in Gen. v.

As the sacred line, the line of life renewed, it must have a predominance of the number of resurrection: but as it leads to

the Flood, and the Ark, and the new world in the sons of Noah, the number of the second resurrection, *fifteen*, will be on the whole more appropriate than the number eight.

This is intimated by the surface numbers. Adam lives 930 years, fifteen by twice thirty-one. Seth lives 105 years and begets Enos, fifteen by seven. Enos lived 90 years, fifteen by six, and after he begat Cainan lived 815 years. So, in general, while the number eight is very prominent, yet the fifteen of the second resurrection seems on the whole to predominate, and we are led to expect it as a factor of the sum total.

Accordingly, the entire Chapter¹ is 109605, fifteen times seven thousand three hundred and seven.

In detail, there is a persistent presence of the seventeen of God's people, the thirty-one of the Divine Name, and other appropriate numbers: not always as factors, but in other ways equally expressive.

We will take it in paragraphs, as marked in our version:

First: Adam—Seth, verses 1-5, is 16851, namely 10000, plus 6851, which is seventeen by thirteen by thirty-one.

Second: Seth—Enos, verses 6-8, is 12028, twelve of the Church, twenty-eight of spiritual perfection. The birth of Enos, verse 7, is 4369, seventeen by 257: his name, 357, is seventeen by thrice seven.

Third: Enos—Cainan, verses 9-11, is 9904, eight times 1238, twelve hundred, and twice nineteen.

Fourth: Cainan—Mahalaleel, verses 12-14, is 8539, five times seventeen hundred, and thrice thirteen. In Cainan's time probably, defection began again, for all his days were 910 years, thirteen by seventy, and his successor Mahalaleel begat a son when 65 years old, the value of the verse 15 being

¹ This chapter, however, is not a full account of the righteous seed; for Abel is omitted, and the account of Noah is broken off, and finished in the next chapter. If we add the account of Abel, iv. 2, of Seth and Enos, iv. 25, 26, and the rest of the account of Noah, vi. 1-8, the sum is 143992, eight times 17999, the seventeen of God's people, and the 999 of finality and judgment.

2600, that of the verse following, 3925, and that of verse 17, 3471, thirteen by 267.

Fifth: Mahalaleel—Jared, verses 15-17, has a thirteenth in each verse, as we have seen; but the sum is a number of judgment, and of God's people, being 9996, seventeen by twelve by seven times seven. Mahalaleel, by the way, is 136, eight times seventeen, a renewal of God's people.

Sixth: Jared—Enoch, verses 18-20, is 10340, ten thousand and twenty-times seventeen.

Seventh: Enoch—Methuselah, verses 21-24, is a sum worthy of this great type and witness, being 12153, twelve of the Church, 153 of the sons of God. Moreover, each verse has numbers equally expressive. Verse 21 is 2718; verse 22 is 4582, twice 2291; verse 23 is 3022; verse 24 is 1831: the dominical eighteen, the twenty-two of Incarnation, the thirty-one of Deity, the twenty-seven, three to the third power of the Trinity. The first of these numbers might be resolved into 1800+918, the dominical eighteen hundred, and six times 153 of the sons of God. The mysterious end of Enoch reads as follows, "And Enoch walked with God, 1047 (thrice 349), and *was not, for*, 153, God took Him," 631 or, by a more natural arrangement, "And Enoch walked with God and was not," 1170, thirteen by ninety, "for God took him," 651, which is thrice seven times thirty-one, the number of *the Lamb* in Revelation. The words "and he was not, for God took him" are 784, seven hundred of rest, and *eighty-four*, the number of Enoch himself: 784 is the number also of Enoch's son, Methuselah.

By his translation Enoch became a figure of the first resurrection, when our Lord in like manner was taken up from the earth, to come again at the second resurrection.

Accordingly, the whole line from Seth through Enoch, verses 6-24, is a multiple of eight, 62960, twice thirty-one thousand four hundred and eighty, or ten times eight by 787. Four hundred and eighty is the term of preparation for the Temple (1 Kings, vi. 1); which again is four times 120, the

term of preparation for the Ark. Its factors include both the eight and fifteen.

Eighth: Methuselah—Lamech, verses 25-27, begins with 187 years, seventeen times eleven, and verse 25 amounts to 3340, three thousand, and twenty times seventeen: the whole section is 13034, thirteen thousand, and twice seventeen. By factors, it is seven times seven times seven by twice nineteen. This is highly appropriate to the birth of Lamech, who lived "seven hundred and seventy and seven years," in all, or after he begat Noah, 595 years, which is five times seven by seventeen.

Ninth: Lamech—Noah, verses 28-31, must be given somewhat more in detail.

"And Lamech lived 182 years (thirteen by fourteen), and begat a son," 2585, twenty-five hundred, and five times seventeen.

"And he called his name Noah (1122, thrice seventeen by twenty-two), saying, *this shall comfort us* (176, eight by twenty-two), concerning our work and toil of our hands" (850, fifty by seventeen), &c., the whole verse being 3497, twice seventeen hundred, and ninety-seven.

"And Lamech lived (124, four times thirty-one, the number of Eden) after he begat Noah ninety-five years (2268, twenty-two hundred, and four times seventeen), and five hundred years (1150), and begat sons and daughters" (622, twice 311, the number of man and woman): the whole is 4164, thrice 1388.

"And all the days of Lamech," &c., 3022: his 777 years pointing to the era of the Incarnation.

The whole passage amounts to 13268, twelve times eleven hundred, and four times seventeen: or, as Lamech has a prominent thirteen, both in his first term of years and in the date of his death, we may render it 13260+8, which will be the eight of new life added to thirteen times seventeen by four times fifteen.

Finally, we add to this last sum the value of verse 32, "And Noah was," &c., 3492, twice seventeen hundred and forty-six,

and get for the concluding paragraph 16760, eight by five by four hundred and nineteen.

It is remarkable in this last verse that Noah's age (*Noah was a son-of-five hundred*¹) is 936, the exact number of the four names in the Ark, and (as will be seen further on) of our Lord's rebuke to Peter (*a scandal to me*), and also a factor of our Lord's promise to the same Peter, on this rock I will build my Church—this latter being thirteen times 936; and 936 itself being eight times nine by thirteen. If we take the four names with their copulatives, as they stand in the Hebrew, their sum is 2145, fifteen by thirteen times thirteen. In either case, the thirteen is prominent, though coupled with eight or fifteen, numbers of resurrection. Its presence may be accounted for by the subsequent apostasy of Ham, and at later periods of all Noah's posterity: or, what I consider a better explanation, it may be that thirteen of *atonement*, which is found in the Ark, the Temple, the Church, and in fact everywhere.

This brings us to the end of the generations of Adam as recorded in Gen. v. We find them as a whole to be a multiple of fifteen, and in the most prominent sections multiples of eight: in addition to which, the seventeen of God's people comes out continually in connection with each generation; for besides the many instances given, the phrase *and-lived*,² which recurs sixteen times, is 34, or twice seventeen in value, while the word *sons*, which occurs nine times, is 102, six times seventeen. The phrase *and-daughters* is 464, eight times *fifty-eight*, the number of Noah: or, without the copulative, 458, which is twice 153, the number of *woman*, plus 152, the number of Mary. It has been noticed before that Methuselah and Lamech have among their terms of years a multiple of seventeen: with Methuselah, the longest-lived of the patriarchs, the case is stronger, for seventeen is a factor of all his three terms. He lived 187 years, seventeen by eleven; then lived 782 years, which is seventeen by forty-six; and lived altogether 969 years, which is seventeen by thrice nineteen. Thus out of twenty-

² The Hebrew order is "and-lived Adam," &c.

eight terms of years which occur in this Chapter four are multiples of seventeen. In the same way, out of thirteen names, three are multiples of seventeen; Enos is 357, seventeen by thrice seven: Mahalaleel is 136, eight times seventeen; Shem (meaning *name*, or renown) is 349, seventeen by twenty. On the whole, the number recurs at least four times as often as the laws of chance would allow.

In like manner, the number of the Incarnation comes out in many ways, especially in that phrase nine times repeated, *and begat sons and daughters*. The value is 622, twice 311 of *ish*, man, or of *ha-ishah*, the woman.

If we add this chapter to the one preceding, and take in also the first eight verses of Gen. vi., so as to give a complete account of Adam's posterity, including Cain and Abel and the Cainites, and the giant offspring of the sons of God, we shall have for the whole 208152, sixteen times thirteen thousand, *one hundred*, and four times thirteen; or by factors, eight times nine times forty-nine times fifty-nine: where the nines may be fairly interpreted numerals of judgment; or, according to the other analyses, the one hundred of God's flock stands between numerals of defection on the right and on the left. It may also be rendered eight times 26019, the thirteenth of transgression and the nineteen of Eve, by the eight of renewal.

CHAPTER XXII.

THE ARK.

THE story of the Flood is told in two main sections: Chapter vi., the Preparation of the Ark; Chapter vii., the Deluge.

But the first of these, again, may be given in sections, verses 1-7, the Suspended Judgment; 8-10, Noah and his family; 11-17, Wickedness of Man, and Flood decreed; 18-22, Covenant with Noah.

The main subject, however, pervading the whole Chapter, is the Preparation of the Ark, which is the type of the Incarnation: accordingly, the sum total is the beautifully expressive number 77222, seventy-seven of a spiritual era, and 222, the concentrated symbol of the Incarnation.

And here I may observe that the Ark, being $300 \times 50 \times 30$ cubits, is in solid measure 450000 cubits, the *forty-five* being the number of Adam and Lot, nine of humanity by five of the Covenant or law. It is a symbol of that Humanity which CHRIST assumed when He was born of a woman, born under the law: its principal factors are nine, twelve, eight, fifteen, forty, fifty, one hundred and twenty, four hundred and eighty, four hundred and fifty, and the like; the number fifteen being prominent both in the Ark and in the numerals connected with the Flood.

But we will take first the Preparation of the Ark, ch. vi., in that section, verses 1-7, which I have entitled the *Suspended Judgment*. S. Peter refers to it when he speaks of "the long-suffering of GOD in the days of Noe when the Ark was a-preparing."

There is first a kind of amalgamation of the Church and the World, the sons of GOD marrying the daughters of men, which provokes the Divine judgment, though at the same time in merciful forbearance a respite is granted of one hundred and twenty years:—"yet his days shall be 120 years."

These *daughters of men* are 909, an intempered number of humanity:¹ the *Sons of God*, 153, the number of the great fishes in the draught of the resurrection. The sum of the three verses describing the union is 7272, eight times the 909 of the daughters of men. It seems to intimate an element of secular revival, a new era of life and progress, whatever may have been the accompanying loss to pure and undefiled religion.

¹ The word has here the prefix *el*, which is not exactly an article, but has (according to Gesenius) a certain demonstrative force: it might be called, perhaps, a pronoun of emphasis. Without this prefix the word is 508. In the story of Shechem and Dinah—which contains the history of "the beast"—the *daughters of the land* are 756, a multiple of forty-two.

And such is ever the first-fruits of the Church's alliances with the world. 'The world is benefited; humanity is benefited; in some sense, the Church is benefited: religion alone suffers, and even with it the loss is in purity rather than in power.'

Hence it is strictly appropriate that the union of the spiritual and the secular in the antediluvian world should lead to what might be called a humanitarian *renaissance*: eight times 909, or twelve times 606, tells the whole story of the Church of the latter days; a Church in which the human element so preponderates over the divine that the number of the beast, which is also "the number of man," begins to make its appearance. This number of the beast we shall find a little further on. In the mean time, the marriage between the sons of GOD and the daughters of men, verse 2, is 3198, thirteen by six by forty-one.

A gigantic civilization is the natural result of this union.

"There were giants in the earth in those days," 681, six hundred, and nine times nine: "and also after that (338) when the sons of GOD came in unto the daughters of men (1212), and they bare children unto them" (131),—the whole so far being $681 + 1681$ —"the same were mighty men, which were of old, men of renown" (1703, thirteen by 131, the offspring of the union being thirteen times the account of their birth).

The sum is 4065, four thousand of catholicity, *plus* the sixty-five of corruption and disintegration.

Its meaning may be best gathered, perhaps, from the place where a number with the same factors first occurs.

In Gen. iii. 7, Adam and Eve clothe themselves with aprons made of fig-leaves, 4066, twice nineteen by 107. In Gen. iii. 8, the same guilty pair endeavor to screen themselves from GOD's eyes, by hiding amongst the trees of the Garden, 4064, eight times 508 (which last is the number of the *daughters of men* without the article). The whole is a figure of man's devices to procure a righteousness and to frame a Church of his own: it is in fact the well-known type of naturalistic religion, and amounts to 8130, which is twice the 4065 of the Church which sprang from the union of the sons of GOD with the daughters of men.

Yet the heart of this passage, *when the sons of God came in unto the daughters of men*, is pre-eminently a Churchly number, being 1212 : and, on the other hand, the act of Adam and Eve, *and they sewed together*, is 702, the very number of the Church. The ecclesiastical idea is prominent in both cases. But the human element is just as marked. On the whole the number 4065 seems to indicate a grand civilization, churchly, 1212 ; catholic, 4000 ; divine, 813, or 131 ; but humanitarian, 681 or 1681 ; existing in corrupt times, 338 (twice 13 times 13) ; with a race of mighty but corrupt men, thirteen by 131 ; and tending (65) to utter corruption and disintegration.

In short, it is not a wicked world that hings on the Flood, it is a secularized Church.

The next three verses, 5-7, describe the growing wickedness, and the Divine determination to bring on a destroying and regenerating flood : there must be a death unto sin, a new life unto righteousness.

The sum is 10335, thirteen by fifteen by fifty-three. There is the thirteen of transgression and atonement, the fifteen of the second resurrection, the fifty-three of jubilee and perfection.

But, what is more striking, and at first sight most unexpected, the sum of these four verses, 4-7, describing that old world in its glory and in its wickedness, about to be cleansed by a flood, but reprieved for 120 years while the Ark is a-preparing : —the sum of all this is the grand churchly number 14400, twelve times twelve hundred, or, better still, 120 times 120, the square of the eight times fifteen years granted for repentance.

And, in accordance with this again, if we take the whole passage, 1-7, the result is 21672, twelve by forty-two by forty-three, which may be rendered the twelve of the Church, the forty-two of Antichrist, the forty-three of probation perfected.

Now all this ill accords with the vulgar notion of the Flood as a mere agency of destruction : but with the Flood as the type of Baptism ; the water *by* which the "few that is eight souls were saved in the Ark," the power in the height and in the depth, from the opened windows of heaven and the unsealed fountains

of the great deep, by which the sacred vessel was up-borne for 150 days, and for 15 cubits upward above the highest mountains : with the Flood, in short, as the means of regeneration, the numbers most beautifully and wonderfully accord ; they enable us to appreciate more fully the doctrine, that the Ark and its eight souls "were saved (not *from*, but) *by* water, the antitype to which, even Baptism, doth now save us . . . by the resurrection of JESUS CHRIST."

The numerical character of this passage may also shed a ray of light upon that dark saying of S. Peter, in reference to "the spirits in prison which sometime were disobedient . . . while the Ark was a-preparing." That world to which Noah preached was wicked, but, so far as the record goes, not irreligious. The names of Cain's descendants show some remains of faith and reverence. Enoch, *the dedicated*, Methusael, *GOD that blots out*, Methusael, *death in his grave*, Lamech, *poor or smitten*, imply anything rather than atheistic contempt or brutish indifference ; and, as before noted, even old Lamech had faith enough in God to use His sacred Name for selfish purposes : he held on to religion as a cloak, even if he did not make it his meat and drink. So, likewise, there is nothing to imply that the alliance of the sons of God and daughters of men was attended with any worse results than followed the same sort of amalgamation under Constantine and his successors : the world and the Church now are completely intermingled, in business, in fashion, in amusement, even in benevolence and good works, so that where the one begins and where the other ends, is a problem which the wisest can hardly attempt to solve. Righteous Lot, who began with pitching his tent toward Sodom, has long since found it expedient to take a house there ; and though he may have managed to hold fast to his integrity, yet his sons-in-law are wholly Sodomites, and his wife and daughters are more than half of the same mind.

In short, the world of Noah's day was the world to which our Lord preached, when He sojourned here on earth ; it is the world that exists now, a confusion of things sacred and

profane, a religious world, a worldly-minded religion, a Babylon in which we linger till the summons to "*Come out*" shall burst upon our ears in the notes of the last trumpet.

In such a world, there are those who neither believe nor disbelieve, but, bound by ignorance or infirmity, remain *prisoners of hope*. May there not have been many such in the days of Noah's preaching? And may it not have been to such that the Conqueror of Hell spake with a voice mightier than that of Noah, preaching the Gospel to them that had long sat in darkness, and awakening the silence of Hades itself with that old prophetic cry, "*Turn ye to the stronghold, ye prisoners of hope!*"

The thought is at least a pleasing one; and, though it pertains to a subject which in the main lies far beyond our ken, it is neither uncharitable nor heretical, and may, perhaps, be tolerated as a pious opinion.

But to proceed: the section next in order is Noah and his generation, verses 8-10; which, of course, is a multiple of eight, being 7008, seven of a spiritual era, eight of new life, or by factors, eight times twelve by seventy-three.

Next comes a section, verses 11-17, describing the wickedness of the earth, with directions about the Ark, and the decree of a flood of waters to destroy all flesh. The value is 33540, thirty-three thousand and twenty times three to the third power; or by factors, thirteen by fifteen by four times forty-three; or, thirteen by twelve by five times forty-three; or, thirteen by six by 430, the number of Ephraim-Judah. The verses relating to the Ark, 14-16, are 17668, seventeen thousand of God's people, 600 of perfect preparation, four times seventeen of God's people: it may otherwise be rendered eight times *twenty-two* hundred, and four times seventeen; or, again, by factors, four times forty-four hundred and seventeen.

If we take in the seventeenth verse, which will make the section more complete, the sum is 23130, fifteen times fifteen hundred and forty-two.

But this seventeenth verse, declaring the intended judgment, may very well go with verses 12 and 13, in which God looks

upon the earth and beholds its wickedness. The sum of these three taken together is 13320, twenty times 666, the number of the beast: but it may equally well be resolved into fifteen times 888, the number of the Holy Name. Either interpretation is proper; it is either the beast judged for his violence and wickedness, or it is the Lamb sitting in judgment upon the beast—the latter idea being, on the whole, more in the spirit of the passage. This judgment, it must be remembered, was for salvation even more than for destruction.

The last section, verses 18-22, declares the covenant with Noah, and all living things in the Ark. It is 15002, fifteen of the second resurrection, and two of the Incarnation. The number is also a multiple of *thirteen*: for a covenant always brings in the idea of atonement.

The whole of the longer section, verses 11-22, describing the wickedness of the world, the Ark, and the Covenant, is 48542, twice thirteen by 1867: and, if we include Noah's generation, 8-10, it comes to 55550, where the five of the Covenant is obvious enough, though it may be equally well resolved into five times five by 2222, a powerful expression of the Incarnation.

The entire Chapter is, as before stated, 77222, a still more expressive symbol of the same great truth.

To this add Chapter vii., the Description of the Flood, 70338, and we have for the grand total 147560, which yields the expressive factors, 8, 5, 7, 17, 31: forty of covenanted probation, by seven of the Spirit, by seventeen of God's people, by thirty-one of the Divine Name.

In dividing into sections, I have included only seven verses in the first main division of Chapter vi., preferring to reckon Noah, verse 8, with his generations in verses 9 and 10. But our Bibles, both Hebrew and English, include verse 8 in the first paragraph of the Chapter. If we follow that division, we shall have for the first eight verses 22093, twenty-two of the Incarnation, and thence thirty-one.

But if, starting with verse 8, that is, with Noah's acceptance,

we take in all that follows about his generations, the Ark, the Covenant, the Flood, to the end of Chapter vii., we shall have the still grander number 125888, namely five to the third power of the Covenant, and 888 of the Name which numerically pervades all types, the testimony of Jesus being the spirit of prophecy:

On the whole, the numbers accord beautifully with the idea that the Ark is a type of the Incarnation and of the Church, which is Christ's body, the *pleroma* of the Incarnation. In that case, the Flood is, as S. Peter declares, the type of Baptism: so that the very phrase, *Baptism saves*, gives us 1656, the year of the Flood. But the 120 years of respite and preparation, eight times fifteen, a numeral full of hope, afterwards reproduced in the 480 of preparation for the Temple and in the 120 disciples who awaited the day of Pentecost: this day of grace to the antediluvian world must stand for all times of preparation or probation, for the period of the long-suffering of God in general.

Hence it is a factor of the 600 years of Noah, five times 120, or for the 6000 years of secular history, which is the same number by fifty of jubilee. Noah's flood came after 120 years: the true flood, uplifting the Ark above all the eminences of this world, will come at the end of 120 jubilees. Finally, that corrupted Church to which Noah preached, that splendid alliance of the human and the divine, that union of the sons of God with the daughters of men:—what is it but a sort of illusive type, a human anticipation, of that which was in due time to be revealed, the union of God and man, the wedding-feast of the LAMB, the mystery of the Incarnation?

CHAPTER XXIII.

THE FLOOD.

THE last Chapter ended with a beautiful manifestation of that holy Name, which pervades the numerical Text of Scripture.

We will begin the description of the Flood with the same, in an equally striking form. We read in Chapter vii. 4:

“For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance (612. four times 153) that I have made will I destroy from off the face of the earth.”

Such is the first announcement of that baptismal flood by which the Ark was upborne, and by which the Apostolic ship, the Church, is still upborne, through the forty days and forty nights of covenanted probation.

It is 4888, four thousand of Catholicity, 888 of the Holy Name Jesus. We shall meet the same number again, when we come to the voyage of the disciples upon the sea of Tiberias. It may be resolved also into four times 1222, the thousand of Christ's reign and the 222 of the Incarnation.

But this is somewhat out of its order. To proceed methodically, the first paragraph of Chapter vii. consists of six verses, containing God's directions and promises to Noah. They amount to 19683, nine times nine times nine by three times three times three, a concentrated symbol of finality and judgment: or, it is 27 to the third power, a concentrated symbol of the Trinity.

The next four verses, 7-10, are also a complete paragraph, describing the entrance into the Ark, and the beginning of the Flood.

The value is 9728, nineteen of humanity by eight times eight

times eight of renewal and resurrection. This eight to the third power, or 512, has already appeared in the prophecy of EMMANUEL:¹ it is also the number of those who, according to S. Paul (1 Cor. xv.), were eye-witnesses of the Resurrection. The eleventh verse gives the time of the Flood, and amounts to 7431.

The remainder of the Chapter, verses 12-24, describes the Flood itself, and comes to 33496, eight times 4187, four thousand of Catholicity, and eleven times seventeen of God's people. It may also be resolved into thirty-three thousand of holiness and perfection, and 496, which is twice eight times thirty-one.

The whole Chapter is 70338, seventy thousand of a spiritual era, twice thirteen times thirteen of transgression and atonement.

The account of the Flood from the entrance into the Ark is 50655, *fifteen* by 3377. This factor harmonizes with the fifteen cubits upward which the Flood prevailed, and the 150 days of its continuance.

In the analysis of these two Chapters, attention has been given chiefly to such numbers as eight, seven, fifteen, seventeen, twelve, twenty-two, nine, five, and the like. The presence of thirteen, though it is not a factor of the whole, is equally worth noting, for it comes in often and with great appropriateness, whether in the sense of sin or of atonement.

Thus in that expressive summary of the forty days and forty nights, the 488 is among other peculiarities a multiple of thirteen: it is thirteen by eight by forty-seven. It is the scarlet thread of atonement which (as will be proved abundantly in the course of this inquiry) runs through all figures of the Church on earth, and through all creeds, confessions, benedictions, prayers, and founts of sound words in general.

So in the entire sum of Chapter vii., the number 70338, in its last term 338, brings out the figure of atonement with peculiar power. I might give many expressive instances of the same,

¹ See Chapter XI., also Chapter XXVIII.

but the thirteen is so abundantly illustrated in all parts of this work, that it may be allowed to give place here to other numerals.

This seventh Chapter of Genesis is tolerably complete, and falls in readily with the natural divisions of the subject. It begins with the Divine command or invitation, proceeds with the entrance into the Ark, and ends with the Flood at its height of 150 days, and "fifteen cubits upward."

Yet a more satisfactory beginning for the subject of this Chapter is in vi. 18: "But with thee will I establish my covenant." If we reckon from that point, the sum is 70338 + 15002, or 85340, five times 17068, which last again is 17000 and four times 17. The covenant with God's people is the leading fact.

It might be even better to begin with verse 11, immediately after Noah's generations, "The earth also was corrupt." If so, the sum will be 118880, where the dominical 888 comes in again.

But best of all is the division already given, starting with Noah's acceptance (vi. 8), going on with his family, the wickedness of the earth, the directions for the Ark, the covenant, the command, the entrance into the Ark, and so on through the Flood: the sum of all which is 125888, a concentrated number of the covenant and of the holy Name.

Many other interesting subjects I pass for want of space. There is one, however, of such peculiar interest, and so entirely demonstrative of a design in these numerals, that I must call attention to it here, though it belongs to a subject treated more fully a few Chapters further on.

The phrase *sons of GOD* first occurs in the account of the Ark and Flood, and is found nowhere else in the Old Testament except thrice in the Book of Job. Its value is 153, the number of the great fishes.² It will be found, when we come to treat of it more fully, that its multiples pervade all the marked passages of that wondrous Book, falling in clusters, and with the most pointed significance, in all the places where the theory

² See Chapter XXXIX.

of sacred numbers would lead one to look for them. The same remark applies to the Chapters now under consideration. The number occurs chiefly, and, so far as I have observed, only, in connection with the entrance into the Ark.

Thus, vii. 7, the copulative at the beginning and the phrase *because of the waters* at the end being omitted, we read, *Noah went in and his sons, and his wife, and his sons' wives with him, into the Ark*: all which is 2142, twice seven times one hundred and fifty and three.

In the same verse, if we omit merely the verb *went in*, so as to give the company only, the result is 2448, twice the number of *the net* which drew the great fishes, or twice eight times one hundred and fifty and three.

Wherever the 153 occurs, *woman* (who is 306, twice 153) will be found in intimate relation to it: in the present instance, verse 13, and *Noah's wife* is 765, which is 153 by the five of the covenant or law.

And it will be found likewise, that in some mysterious way "the creature" is involved in the same numeral, perhaps with a view to intimate the Catholicity of redemption.

Hence the phrase *and every living substance*, is 612, four times one hundred and fifty and three.

Hence also the "beasts," whether clean or unclean, whether Jew or Greek, have an interest in the same glorious number: *and-of-beasts* (not clean) is 153; and³ *of every beast* (clean) is 153. To crown all, the object of their entering in, vi. 20, *to keep them alive*, is 459, thrice one hundred and fifty and three.

These clean beasts go in seven by seven: accordingly we read, *of every clean beast, 377, seven, 377, seven, 377*: which 377 thus repeated is the thirteen⁴ of atonement by 29, a number that often occurs in connection with our Lord and which I have learned to interpret as the twenty of expectancy

³ Here, however, the copulative does not occur in the text: the amount as it stands there is 147, thrice seven times seven, which 3, 7, 7, is exactly reproduced in the phrase "and of every clean beast," 377, "seven," 377, "by seven," 377.

and the nine of humanity—the expected Man. And they go in, *male and female*, 1024, two of the incarnation by 512 which is eight times eight times eight. The whole section is 2713, three to the third power of the Trinity, and thirteen of atonement. So with the other section, the amount is 2340, two thousands, and twenty times seventeen; the phrase *by two* is 400, eight times fifty of jubilee; the description, *which are not clean by two male and female*, 2187, thrice nine times nine times nine, or thrice three to the third power by three to the third power. The whole is 5053, seven times seven hundred, plus one hundred and fifty and three.

The Ark is 412, four of Catholicity, twelve of the Church: *into the Ark* 413, the value of *the Word* in S. John i. 1.

As Noah's wife is a multiple of 153, the same mark is put upon Noah, verse 9, by simply prefixing to his name the denominative *elh*, which is about equivalent to the article when used with a proper name in French.⁴ The name thus distinguished is 459, thrice one hundred and fifty and three.

Finally, that nothing within the Ark may be without the divine mark, the very food provided is a multiple of the sacred number.

We read, vi. 21: "And take thou unto thee of all food that is eaten (1313, a number of sacrifice or atonement), and thou shalt gather it unto thee, and it shall be for thee and for them (765, five times 153) for food (86): the whole being 2164, which is fourteen times 153, plus 22 of the Incarnation. The word *for food* is 86, the value of the name *Elohim*. God Himself is the food of those who enter the Ark. It will be seen further on that the loaves with which our Lord fed the multitude are 1071, seven times 153: and the manna (in Greek) is 512, eight times eight times eight; while to eat of the hidden manna (Rev. ii. 17), is 3552, four times 888. In Hebrew the

⁴ Thus we can say, in French, *L'Adam*, though in English we have to be content with the simple *Adam*: in the same way, the French say *l'homme*, while we are content with *man*.

manua (with the prefix *eth*) is 496,⁵ eight by twice 31, numbers of life, incarnation, deity. In short, wherever food is spoken of in the Bible, the numbers always remind us of the maxim, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

This Chapter began with the striking number of the Flood as divinely foretold, verse 4: neglecting many other marked numerals, we may end it with the equally significant figure that comes out from the description of the Flood as it actually took place, verses 17, 18.

"And the Flood was forty days upon the earth: ⁶ and the waters increased, and bare up the Ark, and it was lifted up above the earth:" 3426, twice 1713.

"And the waters prevailed, and were increased greatly upon the earth: and the Ark went upon the face of the waters:" 2190.

The sum is 5616, eight times 702, this last being the number of the Church, twice thirteen by three to the third power.

Thus the prediction of the Flood and the actual flood yield multiples of thirteen, and in both cases multiples admirably suggestive of the idea of the Church militant here on earth. More precisely, the number in the first case is that of *the apos-*

⁵ The third *perfect number*, in the arithmetical sense. See *Introduction*, Pp. 232, 3.

⁶ If all this be a prophecy, as well as a history, it may be interpreted thus: "And the flood-tide of humanity was for an appointed probationary period upon the earth: and the nations increased, and a growing and spreading civilization advanced with rapid strides and carried the church with it, and the Gospel was everywhere proclaimed, and the banner of the Cross was lighted up."

"And still the nations went on increasing, and population was greatly multiplied, even in parts of the earth hitherto neglected: but still the church advanced with the advancing wave, and was borne forward upon the flood of an universal progress."

In other words, the antitype of the flood is to be found in that outburst of all elements of good and evil, from the windows of heaven and from the fountains of the great deep, which followed the Discovery of America and the Reformation.

tolie ship, as will be seen further on; in the second, it is that of *the Church* multiplied by eight of revival.

What is even more striking and suggestive, this 5616 is the exact A. M. date of that most pregnant of all events in modern history, that "beginning of the end," the Discovery of America. There remains from 1492 to 1882 a space of 390 years, the symbol of division, separation, disintegration, the term of Ephraim's probation. Can it be that the true Flood is even now upon the earth?

CHAPTER XXIV.

ABRAHAM AND LOT.

PASSING over a great many interesting examples, I will give a brief summary of the result of an examination of the history of Abraham and Lot: in which, however, want of space compels me to confine myself to the broader features of the story.¹

1. The separation of Lot from Abram involved contention, and on Lot's part an unwise preference for temporary and seeming advantages. The spirit of the transaction is indicated in that expressive verse (Gen. xiii. 12), "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and *pitched his tent toward Sodom.*"

Its value is 2158, thirteen by 166. In like manner, verse 13, "But the men of Sodom were wicked and sinners before the Lord exceedingly," comes to 966, which is forty-two times twenty-three.

¹ In the *Appendix*, Chapters IV. to X. inclusive, will be found the earlier treatment of this subject, including not a little which is here omitted; while that which is here retained is in many places beautifully expanded, some of the brightest points being among the last to be discovered.—EDDROS.]

The strife between the herdmen, verse 7, is 2743, thirteen by 211.

The whole narrative, 5-13, as it involves the high faith of Abram as well as the weakness of Lot, is appropriately a multiple of eight as well as thirteen: it is 24128, thirteen by twenty-nine by eight times eight.

2. Lot in Sodom, sharing the captivity of its people and rescued by Abram, is a type of the Church in the World, subject more or less to its chances and changes and temptations.

Accordingly the central verse of the Chapter (xiv. 12), in which the residence in Sodom is first mentioned, amounts to 2331, thrice 777, a perfect symbol of the Christian Era. This same 777 afterwards recurs as the sum of Lot's brief sermon to the Sodomites, "I pray you brethren do not so wickedly."

The rest of Chapter xiv. is equally expressive. Thus the battle and rebellion, verses 3, 4, a passage which first suggested to me the meaning of the number thirteen,³ is 5655, thirteen by five by eighty-seven; and the battle of the kings, verse 9, is 4732, thirteen times thirteen by twenty-eight. In the same way, the raid of the four kings, verses 5-11, is 28860, thirteen by 2220.³

On the other hand, Abram's swift vengeance with his 318 servants, 13-15, is 10738, thirteen by twice fifty-nine; and his interview with Melchizedek and the king of Sodom, 18-24, is 19019, thirteen by nineteen by seventy-seven. In these instances the prominent idea is that of redemption, or atonement. It is very remarkable that S. Paul's account of Melchizedek brings out the same factors *nine* and *thirteen*. The name itself in Greek, is 919. The account, Heb. vii., reads as

² "Twelve years they served Chedorlaomer, and in the *thirteenth* year *they rebelled*."

³ Spiritually, the four kings seizing Lot are the world taking possession of the Church. "The kingdom of heaven suffereth violence, and the violent take it by force." Hence the propriety of 222, the number of the Incarnation.

follows: "For this Melchizedek, king of Salem, priest of the most high God, who met Abram returning from the slaughter of the kings, and blessed him," 16848, twice eight times nine by nine times thirteen, to which if we add the rest of the passage, through verse 3, the entire sum is 44496, nine times nineteen by thrice eighty-eight.

But to return to the Chapter before us: The first twelve verses give the full round narrative of the battle of the four kings with five, the rebellion, the second invasion, the captivity of Lot. The sum is appropriately a multiple of thirteen,⁴ being 44616, or thirteen times eight (the number of Sodom) by thirteen times thirty-three.

The last twelve, giving the redemption of the captives by Abram, amount to 39133, which being a prime number we resolve into thrice thirteen thousand, *plus* seven times nineteen. But to make this section complete, it is proper to take in the captivity of Lot, verse 12, this being the occasion of Abram's expedition. The sum of the last thirteen verses, then, will be 41464, a multiple of eight.

Among the minor symmetries of this Chapter, there are two or three particularly striking. The number 318, the number of Abram's servants, afterwards adopted by the Church as the title of the great Council of Nicæa, is also the number of Eliezer, Abram's princely servant. Thus, the TTH, 318, which is the *Tau*, or Cross, with the initials IH of the name of Jesus in Greek, stands for the head-servant, as well as for the whole body of servants. It may be also worth noting that the word *And-he-brought-back*, verse 16, is the same 318. The Fathers, then, who rescued the Faith from the robber Arius, had some reason for naming their great synod the Council of the 318.

It is also very significant, to those who believe in allegorical interpretation, that the remnant of the inhabitants of Sodom who escaped to the *mountain*—verse 10, "*they that remained*"

⁴ The name *Zebaim* is also spelt Zebîm: I follow our translation in preferring the former spelling.

fled to the mountain"—are 612, four times the 153 of "the sons of God," the "great fishes." The mountain of God's House is the refuge of the sons of God: and even in Sodom there is a remnant who run thither and are safe.

3. The intercession of Abraham in behalf of Sodom abounds with appropriate numbers, of which however I will give only one example. the recurrence of thirteens and other like numerals being sufficiently illustrated in other places.

The entire account, Gen. xviii. 22-33, comes to 42772, which is 4 times 37, by 17 times 17 of God's people. The time of intercession is the day of grace: accordingly it is marked by the four of Catholicity, the thirty-seven of righteous Abel the first type of the High Priest, the seventeen times seventeen of God's people multiplied. If we omit the closing sentence, "and Abraham returned unto his place," the whole is 42000, a symbol of CHRIST and Antichrist, or of the 42 stages in the wilderness.

The Patriarch begins his appeal (Gen. xviii. 24) with the trembling suggestion, "*Peradventure there be fifty righteous.*" The number that comes out is a sufficient answer, for it is 999, the concentrated symbol of the Day of Doom. And to make the token sure, it is thrice repeated in the sacred colloquy: "*Not will I destroy for the sake of twenty*—"*Not will I destroy for the sake of ten*"—yield in each case the same 999 for the words italicized, the symbol of finality and judgment. We shall find this to be the key-note as it were of that awful narrative which follows appropriately in Gen. Chapter xix.

CHAPTER XXV.

THE DOOM OF SODOM.

THE *Doom of Sodom* opens in Genesis xix. 1, where we read:

"And two angels came to Sodom at even, 640: and Lot sat in

✱

the gate of Sodom, 1313: and Lot, seeing them, rose up to meet them; and he bowed himself with his face toward the ground."

The whole verse is 4299, forty-two of Antichrist and finality, ninety-nine of judgment. The Intercession of Abraham had opened with the same numbers in another form: we read, xviii. 22, 23, "And the men turned their faces and went toward Sodom," etc., 4158, which is forty-two by ninety-nine.

The number 13 cleaves to Lot, and his daughters, and everything connected with him. Here we have 1313, for his session in the gate. In the New Testament (2 Pet. ii. 7), and *righteous Lot* is 1326, six times thirteen by the seventeen of God's people. In the present Chapter, his shocking proposal, verse 8, is 6500, the very number of corruption. *His daughters*, verse 14, are 468, thirteen by six times six; while the whole verse relating to them and the sons-in-law is 1495, sixty-five by twenty-three, the number of the Hebrew Alphabet. So afterwards, and *thy two daughters* is 1599, thrice thirteen by forty-one.

But to take the narrative in its larger features:

The entire overthrow is related in verses 19-25, which include also the plea of Lot for Zoar: their value is 24543, which is thrice nine times nine hundred and nine. The nine of judgment appears everywhere.

The overthrow including all its antecedents is related in verses 1-25, the sum of which is 90441, thirteen by nine by seven hundred and seventy-three.

To this add the results of the overthrow, verses 26-29, which is 14274, thirteen by nine by 122, and the entire account given in 29 verses is 104715, thirteen by nine by five by one hundred and seventy-nine.

Among the many marked passages, we may note *Lot's Sermon*, verse 7, which is 777: it may be remembered that his captivity (xiv. 12) is thrice the same 777. His preaching to his sons-in-law, verses 12-14, is the equally expressive 12084, twelve thousand of the Church, and seven times twelve.

The 888 of the Holy Name comes out in the insolent answer of the Sodomites, verse 9, to Lot's remonstrance: "*And they*

said, *stand back*. And they said again, *This one*"—amounts to 888. When they come to "*this one*," the number of that One whom they were insulting flashes out, as it were, and the LORD is revealed as the avenger of his righteous servant.

The number appears again, and most appropriately, in the summing up of the whole story, verse 25: "And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground"—comes to 2883. It was the work of the LORD. S. Peter, in his summary account of the same, mentioned in another place, brings out the equally appropriate 6999.

As to the presence of thirteen in this narrative, it appears prominently, as we have seen, both in the whole and in the principal parts. We may distinguish Lot's shocking proposal, verse 8, which is 6500, a number of corruption and disintegration; also the insolence of the Sodomites (verse 9), 4953, thirteen by 381 (three hundred, and nine times nine). The arrival of the Angels and the Riot in Sodom, verses 1-10, is 35243, thirteen by 2711; or, it may be 35000, *plus* thrice nine times nine.

These instances may suffice for samples: to do justice to all the coincidences of this marvellous Chapter would require more space than can be here afforded. It must be noted, however, that Abram was 99 years old when this great drama opened: which in years of the world is 2106, twice thirteen by nine times nine. His name, moreover, is 243, thrice nine times nine.

CHAPTER XXVI.

LOT IN THE CAVE.

We are not yet done with the wonderful narrative of Gen. xix. Sodom being overthrown, Lot finds Zoar an insecure residence, and betakes himself, not to "*the* mountain," but to

a mountain,¹ and dwells in a cave, where he becomes the father of Moab and Ammon.

The retreat to the cave is, as might be anticipated, a multiple of thirteen: for it was a sort of compromise proceeding from fear rather than from faith. It is (verse 30) 5564, thirteen by 428.

The remainder of the Chapter is Lot's incest with his two daughters, which begins, verse 31, with a characteristic thirteen: "and the first-born said unto the younger" being precisely 1300. In the same way, the first act of incest, 32, 33, is 5915, seven times thirteen by the 65 of corruption.² The whole transaction, verses 31-38, comes to 24206, twice thirteen by seven by seven times nineteen.

The birth of Moab and Ammon, 37, 38, gives the naked Antichrist number 4200. Antichrist is the incestuous offspring of the Church. It is the fruit of the cave-life of Lot, the result (it may be) of that spiritual intoxication which instead of fleeing to "*the mountain*" of God's promise, betakes itself to some den of its own choosing, some elaborate self-righteousness of its own devising. It is a curious fact, in this connection, that the interval between Lot's cave-life and that of Mohammed is precisely 2626, or twice 1313 years: the former having retired A.M. 2107, the latter A. D. 609, which in years of the world is 4733. Thus the greatest Antichrist development known hitherto is numerically associated with the incest of Lot.

The spiritual interpretation of Lot's story is in its main features familiar to all ages of the Church, and even to this day is a favorite topic in the pulpit.

Lot, withdrawing from the hill-country of Canaan and dwelling among the slime-pits of the cities of the plain, is manifestly a type of the Church in the world, which though not of it, is yet compromised with it by entangling alliances. It is the

¹ Our translation does not preserve the distinction, which is found in the Hebrew.

² Or, 35 by 13 times 13. The 35 of benediction shows how they had been blessed by deliverance from death; and the 13 times 13 describes the use they made of the blessing.—EDITOR.]

historical Church. Accordingly Lot's name is 45, the same as that of Adam, nine of humanity by five of the covenant or law. As given by S. Peter, however, "righteous Lot" is 1326, thirteen of transgression and atonement by six times the 17 of God's people.

Sodom, in which he dwelt, is 104, eight times thirteen;³ a type of the world, which is sinful but redeemed, so that a remnant shall escape: "*they that remained* (612, four times 153) fled to the mountain." S. Peter intimates the same: "and the cities of Sodom and Gomorrah" are 2275, sixty-five of corruption by 35 which intimates a covenant and a blessing, the character of this blessing being hinted in the 22 of the Incarnation.

"*The mountain*" is 215, two hundred of expectancy, fifteen of the second resurrection.

Zoar, which Lot preferred to the mountain—a "little" half-way city, a compromise between the Church and the world—is 366, three hundred of the Ark, and 66 which savors of "the beast." The phrase, "and he dwelt in a cave," is in like manner 365, where the 65 added to the number of the Ark indicates corruption: so, "he and his two daughters" are four times thirteen by twenty-three. All his vacillations and compromises are marked by the same number.

S. Peter's brief allusion (2 Pet. ii. 6-9) is full of similar numbers: it amounts to 29185, sixty-five of corruption by 449.

The expressive phrase, "for in seeing and hearing, that righteous man, dwelling among them, day by day his righteous soul with their unlawful deeds tormented," is 6999, six thousand of secular history and 999 of judgment. Thus, in the New Testament as in the Old, the number of doom comes in.

But what are we to understand by Lot's wife and daughters, by the pillar of salt, by the shocking proffer of prostitution (Gen. xix. 8), by the incestuous cave-life?

³ It is also spelt *Sodomah*, which is 109, one hundred of God's flock and 9 of humanity.

"His wife" is numerically 707, indicative of a spiritual body, the Church. Her lingering and looking back is that *ultra-con-servatism*, Scripturally called "stiff-neckedness," which in all ages of Divine movement the mass of the Church displays. Judaism, for example, lingered and looked back when the Gospel came, and was as a "backsliding heifer." And what was the result? It became "a pillar of salt." It remains an imperishable monument of God's justice, a sort of life in death, a spiritual petrification: yet not utterly cast away, for the quality of salt remains, and there is a promise of resurrection.

I would say, therefore, that the Church in its secular and Judaical aspect, the Church bound by its own traditions and not awake to the Divine guidance, has always a savor of Lot's wife, according to the warning of our Lord, *Remember Lot's wife*, which numerically is 3365, thirty-three of sanctity and perfection with the 65 of corruption superadded.

The pillar of salt is a stationary Church. It applies eminently to Judaism, though something of the same character is found in Eastern Church History, and perhaps in the whole modern religious world.

But it is not a hopeless condition. The record, "But his wife looked back from behind him, and she became a pillar of salt," is 2040, namely, 120 of suspended judgment, or of "the Ark a-preparing," by 17 of God's people. In the Lord's good time, when the fulness of the Gentiles shall have come in, Lot's wife will be remembered, and the "pillar of salt," perhaps, shall become the salt of the whole earth.

If Lot's wife be a figure of Judaism, the two daughters, in the carrying out of the analogy, would stand for those two divisions of Christendom, the East and West, both daughters of Judaism, which from Apostolic times down to the present day have vied with one another in the work of corruption.

Amid the intoxication of the first great triumph over the Roman empire, the elder daughter began the work of incest by innumerable heresies and idolatries, out of which came Mohammed, the spiritual Moab. The younger daughter in the West

followed and outstripped the elder. From both together Antichrist comes out, as indicated by the forty-two hundred. In both cases, the offspring is a spiritual power. Moab, son of my father, is 49, or seven times seven: Ben-Ammi, son of my people, is 172, four times forty-three: the two together, 221, thirteen of corruption by seventeen of God's people.

And in this connection there may be a special meaning in that sad scene, so shocking to one's notion of a righteous man, where Lot endeavors to save the heavenly Guests at the expense of the honor of his daughters.

The two Angels, representing a third before whom Abraham stood, are suggestive of the Sacred THREE, the heavenly Guests indwelling in our humanity; the FATHER and the SON and the HOLY GHOST. The words⁴ which describe their arrival amount to 1953, nine of humanity by seven of the SPIRIT by thirty-one of Deity, numbers appropriate to the Incarnation and the Trinity.

Now, amid all corruptions, idolatries and sinful compromises, there is one thing which the Church has never given up to any pressure of the flesh, the world or the devil. East and West, she is faithful to the Creed. Faith in the sacred Two, the FATHER and the SON, is the burden of S. John's theology; Faith in the sacred Three, the FATHER and the SON and the HOLY GHOST, was the doctrine vindicated at Nicea and Constantinople. Faith in the Incarnation, that God hath visited His people, and by the SON and the HOLY GHOST dwells in them and among them, is the testimony of all the General Councils; and in the darkest times, under the most savage persecutions, and amid the grossest corruptions, the Church as a body has been faithful to this trust, and unswerving in this testimony. The Faith once committed to the Saints has been kept inviolate: the Honor of the Heavenly Guests has been maintained.

⁴ "And two angels came to Sodom at even; and Lot sat in the gate of Sodom."—Gen. xix. 1.

But while Christendom has been loyal to this trust, there is hardly anything else in which she has not yielded to the pressure of Sodom. The "two daughters" from Constantine's day downward have been prostituted to purposes of political or ecclesiastical ambition: no corruption, no compliance, no scandal, no shame has been avoided, save only the unpardonable sin of a betrayal of the Heavenly Guests. *He is Antichrist*, says S. John, *that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.* That the Church as a whole has tolerated no such denial; that with scandalous levity in other respects she stands like a rock upon the Creed; that, with all our idolatries, there is still one LORD among us, one Faith, one Baptism, one God and FATHER of us all: is a spiritual anomaly to which no better parallel can be found than the behavior of righteous Lot in Sodom.

In short, without laying undue stress upon any particular interpretation here given, it is certain that the story of Lot is suggestive of a spiritual and prophetic drift, and that the numbers which come out are wonderfully in harmony with such suggestions.

The case would appear much stronger, if I were to go more into detail; but we have a great deal before us of a still more striking description, and I pass on to other examples.

CHAPTER XXVII.

THE PROPHECY OF JOB.

JOB's prophecy of a Redeemer who is to stand at the latter day on the earth, and who is to be seen face to face and eye to eye, is among the marked passages of Scripture: obscure enough to give occasion for some cavil, yet to the mind of the Church in all ages a clear, comfortable, unmistakable as-

surance of the Resurrection of the body and of the final regeneration.

If such be its meaning it ought, on the principle of numerical symmetry, to be a multiple of eight or fifteen, the latter numeral being more strictly appropriate as pertaining to the second resurrection.

We shall find that this anticipation is completely verified, and that all the incidental numbers are beautifully in accordance with it.

First of all, the heart of the passage (Job xix. 25): "For I know that my Redeemer (44, twice twenty-two, numbers of Incarnation) *liveth* (18, the entire phrase being 62, twice thirty-one of Deity), and at the latter day *shall stand upon the earth*" (606, a number of finality).

The whole of this is 1500, a clear, round multiple of the number of the second Resurrection.

With this verse the 27th is naturally connected: "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me," 1866, the dominical eighteen and the 66 of finality, or, in another form, thrice 622, six of finality and 22 of the Incarnation.

The value of the two verses together is 3366, or, twenty-two of the Incarnation by the mystic "one hundred and fifty and three" of the Sons of God.

The 26th verse, "and though after my skin this (body) be destroyed, yet in my flesh shall I see God," is 1766, seventeen of God's people, and sixty-six of finality, or thrice 22 of the Incarnation.

These three verses are the nucleus of the passage relating to the Resurrection: but to give it in its completeness we must take in the whole from verse 23:

Verse 23: "Oh that my words were now written! Oh that they were printed in a book!" The value is 2153, two thousand, with the 153 of the Sons of God.

Verse 24: "That they were graven with an iron pen and lead in the Rock forever!" This is 1644, twice 822.

Verses 25, 26, 27: 1500, 1766, 1866, as before given: 5132, twice 2566, this 66 so often recurring being either thrice 22 of the Incarnation, or twice thirty-three of the life of Jesus.¹

Verse 28: "But ye should say, Why persecute we him, seeing the root of the matter is found in him?" This is 2297, the twenty-two coming out again.

Verse 29: "Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment." This yields the very expressive number 2604, which is four times 651: this latter being the number of the *Lamb* in Revelation, thirty-one of Deity by thrice seven of spiritual perfection. "The sword" against which Job warned his friends is the sword of final judgment, "the wrath of the LAMB."

Finally, the value of the entire passage, 23-29, is 13830, which is the fifteen of the second resurrection by 922, the nine of humanity and the 22 of Incarnation. This number, 922, will be shown in the next Chapter to be the value of the prophecy, "Behold the Virgin shall conceive and bear a son," and also of the name of that typical son borne by the prophetess, *Mahar-Shalal-Hash-Baz*. The figure of the Incarnation, therefore, is just as prominent as that of the Resurrection.

In its whole, therefore, and in its most essential part, Job's prophecy of the Resurrection is a multiple of fifteen: while the auxiliary ideas of the Incarnation, the Sons of God, the LAMB, and the like, are brought in with astonishing pertinency and precision.

The recurrence of 153 as a factor pervades the Book of Job, as will be seen when we come to treat of that number.² I may notice here, that if we take in the whole chapter, the numbers are equally significant, though somewhat more complex in their character.

The entire chapter is 50953, which may be resolved into fifty thousand of jubilee or deliverance, *plus* nine hundred of

¹ Or the finality of the Resurrection.—EDYOT.]

² See Chapter XXXIX.

humanity and judgment, *plus* fifty and three of jubilee and perfection: it is the perfect deliverance by the Redeemer at the latter day. Again, this 953 may be resolved into the dominical 800, *plus* 153 of the Sons of God.

The fourth verse, in itself, is a multiple of 153, being 2601, one hundred and fifty and three by the seventeen of God's people: it is a vindication of the truth, more clearly expressed by S. Paul, that "the spiritual man judgeth all things, yet he himself is judged of no man." As Job expresses it, "And be it indeed that I have erred, mine error remaineth with myself." This freedom of conscience not subject to man's judgment, this inward peace which nothing from without can disturb, is a glorious prerogative of the Sons of God.

The first twenty verses, as a whole, are a confession of the severity of God's judgment, and are appropriately a multiple of the numeral of transgression: they amount to 33657, thirteen by three by 863. If we add to these the declaration of God's final vindication of His afflicted servant, verse 29, we have 36261, one hundred and fifty-three by 237. The sons of God are made manifest by the Judgment.

It may also be observed that in Job's complaint, the four verses which are most distinctly Messianic in their character, describing that great sorrow which evoked the bitter cry on the Cross, "My God, My God, Why hast thou forsaken Me?": these verses, 11-14, amount to 3825, twenty-five times the 153 of the Sons of God.

In short, the whole of the nineteenth chapter yields numerals of the most expressive kind. The predominance of the number of "the Sons of God," *beni-ha-Elolhim*, 153, is particularly marked: but this seems to be characteristic of the Book of Job in general.

CHAPTER XXVIII.

EMMANUEL.

THE prophecy of Isaiah (vii. 7-16) has proved, like the subject of it, a rock of offence to the unbeliever, on account of its appropriation by S. Matthew to the Divine SON of Mary. That the words of the prophet seem on the surface to point to some child born in the reign of Ahaz may readily be granted: but that they are so framed as to point much further, making the first fulfilment a mere type of some greater event, is plain to all who study the Sacred writings in their spirit.

The numerals of the passage are perfectly in accordance with S. Matthew's interpretation. The dominical *eight* is, of course, most prominent. But, as the prophecy is uttered at a time of apostasy, to Ahaz the most wicked of all apostates, and on occasion of a confederacy between Ephraim and Syria against Judah, other numerals are appropriate in their places, and invariably come in just where they might be looked for. I will give the numbers of the most important sections.

Verse 7: "Thus saith the LORD GOD, It shall not stand, neither shall it come to pass:" 1391, thirteen hundred, and seven times thirteen.

Verse 8: "For the head of Syria is *Damascus* (444), and the head of *Damascus* is *Rezin*, and within three score and five years shall Ephraim be broken, that it be not a people:" 4863.

Verse 9: "And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established:" 4017, thirteen by three hundred and nine.

¹ This phrase is an example of that exquisite *paronomasia* in which the East delighted, and in which the Hebrew abounds. The second clause is an echo of the first: *Im la teamnu* ki lo teamnuo—as if we were to say, "Ye will not understand, because ye will not stand;" or, more concisely, *Lo b'etef, no relief*.

The meaning of this obscure passage seems to be, that as surely as Damascus is the head of Syria, and so on, so surely shall the confederacy against Judah be broken, but yet, in consequence of unbelief, Judah will not be established thereby: all which was fulfilled when Christ came. Judah was then a unit, dwelling in safety; yet, through unbelief, failed of the promised blessing. This reference to the times of the Lord seems to be confirmed by the numerical value of the Lord, which is 8880, ten times the holy name JESUS.

Verse 10: "Moreover, the Lord spake again unto Ahaz, saying:" 712.

Verse 11: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above:" 1778. The two verses are 2490, fifteen by 166 or twice 83, which is the human part of the name EMMANUEL.²

Verse 12: "But Ahaz said, I will not ask, neither will I tempt the Lord:" 1216.

Verse 13: "And he said, Hear ye now, O house of David: Is it a small thing to weary men, but will ye weary my God also?" 3174. The two verses are 4390.

Verse 14: "Therefore the Lord Himself shall give you a sign," 1134, thrice fourteen by three to the third power: "Behold, 60, *the Virgin*, 150, shall conceive and bear a Son, 712, and shall call His name EMMANUEL," 1250, twelve of the Church and fifty of jubilee.

Here almost every word deserves especial notice. The Announcement of the sign brings in numbers of the SPIRIT and

² The name *Emmanuel* in Hebrew is 197, 01, according to the value of its two parts, *Emmanu*, 166; *El*, 31: the number of Deity added to a number which seems to symbolize "the flesh." In Greek it is 644, four times seven by *twenty-three*. The interpretation, "God with us," is 1266, *eighty times fifteen*, plus "sixty-six." On the whole, therefore, its numbers are appropriate to the idea of "Jesus after the flesh," rather than to that more exalted faith which is based on the accomplished "Resurrection." Accordingly, however, the name Emmanuel may be used as an occasional designation, the true *Neme* is the 888 of the victorious IH50Y2.—*Earlier MSS.*

of the Trinity and Incarnation; *the Virgin* (not "a virgin") numbers of jubilee and of the second resurrection; *behold*, *the Virgin shall conceive and bear a Son*, 922, nine of humanity, twenty-two of Incarnation; ³ *the Virgin shall conceive and bear a Son, and shall call His name EMMANUEL*, 2112, eight times eight by thirty-three, this last being the term of David's reign in Jerusalem, and of the sojourn of our Lord upon earth.

The whole verse is not less expressive than its parts. It is 3306, three thousand of perfection, twice one hundred and fifty and three of the Sons of God. It will be seen in another place that this 306 is the number of *woman*, to whom the seed of the Sons of God was promised.

And the entire passage so far, verses 7-14, is equally significant: it is 20457, nine of humanity by 2273, where the twenty-two of the Incarnation is prominent. The next verse, however, will bring it out more clearly:

Verse 15: "Butter and honey shall He eat, that He may know to refuse the evil and choose the good," 1537.

The whole, so far, is 22014, twenty-two of the Incarnation, and fourteen of the SPIRIT by whom the Incarnation was brought about. This fourteen is emphasized by S. Matthew in his thrice fourteen generations leading to the Incarnation; and the 22 is emphasized by the value, first of the phrase *butter and honey*: 366, thrice 122, and secondly by the words *and choose*, verses 15, 16, which is 222.

Verse 16: "For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings," 3586, twice 1793. Thirty-five is a number of benediction, eighty-six of the name *Elohim*: 3586, therefore, may be interpreted as God's blessing upon the time predicted.

³ This interpretation is confirmed by the fact that the son borne by the prophets, in token of this prophecy (Is. viii. 3), *Maher-shalal-hash-baz*, is 922 precisely—the same as, *Behold, the Virgin shall conceive and bear a son*. Job's prophecy of a Redeemer brings in the same number.

Thus we come to the end of the most notable, perhaps, of all prophecies of the Old Testament, and find its number to be 25600, the fifty of jubilee or deliverance by eight times eight times eight, the concentrated number of life and resurrection.

Could any number be more suitable to announce the birth of Him, whose Name is Jesus, eight hundred and eighty and eight?

The fifty of jubilee in this connection naturally brings to mind that other passage of Isaiah, quoted by our Lord in the Synagogue of Nazareth, in which he mentions the *acceptable year* of the Lord.

If we examine the passage as quoted (S. Luke iv. 18), one cannot but be struck by the fact, that our Lord suddenly turns from Isaiah lxi. 1, 2, which He follows closely in other respects, and introduces from Is. xlii. 7, the clause "and recovering of sight to the blind."

Now the value of the quotation through these words, namely, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and *recovering of sight to the blind*," is 16650, fifty of jubilee by 333, the concentrated symbol of holiness and perfection: or it may be otherwise rendered, five times fifteen by 222, the concentrated number of the Incarnation. [Or, it may be resolved into $5 \times 5 \times 666$: the 666 of secular perfection made obedient to the 5 times 5 of the Law of God.—EDITOR.] The whole quotation, verses 18, 19, amounts to 22847, twenty-two of the Incarnation, and seven times one hundred and twenty-one.

The *acceptable year* is 1335. Daniel's number of benediction: "Blessed is he that cometh to the 1335 days."

So far the quotation: let us turn now to the original in Is. xi. 1, 2.

As far as it is quoted by our Lord, through the words *the acceptable year of the Lord*, its number is 6667, the secular six

in its perfection, *the fulness of the times*, crowned by the seven times twelve, the Sabbath of Christianity.⁴

The three verses from which the quotation is made amount to 15188.

An acceptable year unto the Lord, is 1152, eight by twelve times twelve, numbers of the Church and of the Resurrection.

The very suggestive phrase (Is. xlii. 7), "*them that sit in darkness out of the prison-house*," yields the number 1153, one thousand of Christ's reign, and one hundred and fifty and three of the Sons of God. Christ opened the prison-house when He went and preached unto the spirits in prison: so that during the Millennium of His reign, the souls of His true witnesses are no longer in darkness but in light: they live and reign with Him a thousand years.

But there is no end of illustrations of this kind. I will only observe further, that the prophecy of the *EMMANUEL*, taken with its introduction (vii. 3-16), yields a rich harvest of most suggestive numbers which the press of other matter obliges me to pass over. I may observe, however, that as the occasion of the prophecy is an Antichristian Confederacy, so the predominant factor of the whole is the number forty-two. Thus, the three verses, 3-5, are 12642, forty-two by three hundred and one: the verses following, 6-15, are 24066, thrice forty-two by one hundred and ninety-one. This last may also be resolved into thrice eight thousand and twenty-two, numbers appropriate to the birth of *EMMANUEL*. The whole, 3-15, is 36708, forty-two by forty-six by nineteen. But this brings us only to the birth of *EMMANUEL*: if we add the next verse, which declares the final victory of the Church, the whole, 3-16, is 40294, forty of probation, and 7 times forty-two of the Church in the wilderness.

So much for the prophecy of the Incarnation. If we turn to

⁴ So in Is. ix. 7, "Of the increase of His government," &c., is 6661, where the *one* seems to denote the end or crown of the secular period of 6660. This whole passage, by the way, if we begin the quotation where S. Matthew begins, and end with verse 7 is 25987, or thirteen times 1999.

its history in the Evangelists, we shall find an equally marked clustering of significant numerals: some of which have been given in the Chapter on *The Two Hosts*.³

Thus, in S. Luke i. 35, the answer of the Angel to the Virgin's question, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," yields the number 5688, which is seven times eight hundred, and eighty-eight; or, by factors, four times 1422, this last bringing in the same numerals that have been noticed before in Isaiah's prophecy. *Nazareth*, the scene of the Annunciation, is 464, eight times fifty, and eight times eight; *in the manger* is 1222; *and the babe lying in the manger*, 2750, twenty-two by five to the third power; *in the Inn*, 2258; *and she brought forth*, 366, thrice 122; *and she brought forth her son*, 2225; *the first born*, 2280: and so on, with facts of the same kind too numerous to mention.

CHAPTER XXIX.

THE WEDDING-FEAST AT CANA.

By converting the water into wine at the wedding-feast in Cana, our LORD first manifested His glory: He gave ocular demonstration of His supernatural power, and furnished a very exact type of the heavenly marriage, the Union of the Divine and human Natures.

Hence, all the circumstances of this miracle have been freely allegorized by the Fathers. *The third day* is a hint of the resurrection, or of the third dispensation; *the wedding* suggests the Marriage of the LAMB; *the water* is a symbol of the human race, the nations, the peoples; *the six water-pots of stone* are "the six ages of preparation;" the *two or three skins*, the two or

³ Chapter XVI.

three divisions of the human race, Jews and Greeks, or Jews, Greeks and Samaritans; *the wine*, the ripe fruit of God's vineyard; the change of *the water into wine*, the regeneration or conversion of the human race.

Such is the main drift of the patristic interpretation: though S. Augustine prefers to regard *the water* as the Old Testament, and *the wine* as the New,¹ the conversion of water into wine being the new and spiritual meaning which is infused into the Law by the power of the Gospel.

Such variety of application belongs to all types. It seems to me, however, that the spiritual meaning of the narrative can hardly be better expressed than in Wordsworth's judicious notes.

"He, the Divine Bridegroom, who has espoused our nature, and joined it in holy wedlock to the Nature of God, comes to a marriage Feast in *Galilee of the Gentiles*"—(which Galilee, by the way, is 286, thirteen by twenty-two, numbers of the Atonement and Incarnation). "He works His first miracle *there*, intimating thereby that it concerns all nations. . . . By His command the six water-pots of stone are first filled with water up to the brim, and . . . all that water is changed into wine. . . . He who had made all things at the beginning, now made all things *new*. This He did *by His Incarnation*. He who by His Word had filled the water-pots with water, has as it were changed it into wine by the infusion of His SPIRIT. He who made us by creation, has changed us by regeneration. This He has done in the last days. Thus the Divine Bridegroom has kept the best wine until now."

Now, the numerals of the passage are so exquisitely in keeping with this interpretation; they point with such precision to the spiritual antitype of each act and circumstance of the wondrous scene: that the conversion of the water into wine, of the letter into the spirit, of the six generations into the one holy mass of the Regeneration, seems to be acted over again, and to

¹ See *Aurora Catena*.

live before our eyes; and a miracle of Divine art is added to the original miracle of grace.

First, the scene of the story is emphasized by an allusion in S. John iv. 46, where Jesus is represented as coming back to *Cana of Galilee*.² The value of these words is 1224, the exact number of *the net*, eight times the 153 of the Sons of God. We might infer, therefore, at once, that the conversion of the water into wine is a type of the quickening power by which God's elect are regenerated and made His children.

This impression is strengthened when we find that the capacity of the six water-pots, "*containing two or three firkins apiece*," is precisely 4284, four times seven times one hundred and fifty and three: so in the phrase, "*when the ruler of the feast tasted the water that was made wine*," the words italicized are 3213, thrice seven times one hundred and fifty and three.

So also the subject of the whole story, "*And on the third day (there was) a marriage in Cana of Galilee*," is 2754, twice three times three times one hundred and fifty and three.

So again, the agents or ministers of the miracle, namely, "*the servants who drew the water*," are a double multiple of 153: the whole phrase amounts to 3060, which is twenty times 153, and those "*who drew*" is seven times the same. Those who did His will—"whatsoever He saith unto you, do it,"—are doubly marked with the number of "the sons of God."

In like manner, the entire account of the miracle (1-8), omitting the sequel, the bearing of the wine to the ruler of the feast, is 59339, that is, seven times forty-seven by one hundred and fifty and three, plus *two* of the Incarnation. Or, if we omit one of the two articles in the first phrase of the narrative, which reads literally, "*on the day the third*," we have the still more striking number, 59031, the fifty of jubilee, the thirty-one of the Divine Name, or by factors, one hundred and fifty and three by 327, three hundred of the Church and three to the third power of the Trinity.

² The name is in the accusative, with the article.

So again, it is worth noting that the phrase, "*many days*," verse 13, which contrasts with the "not many days" of the sojourn down in Capharnaum, is 765, five times one hundred and fifty and three.

On the whole, therefore, the story is very strongly marked, in its scene, in its subject, in its agents, in its instruments, and in all its essential parts, by the mystic numeral of "the sons of God:" so many apt recurrences of that number in so brief a space can hardly be accidental. Others will meet us further on.

So much for the general character of the story: to do justice to its details, we must examine it verse by verse.

Thus, in verse 1, *the mother of Jesus* is 1922, the nineteen of Eve, the twenty-two of the Incarnation. By factors it is *thirty-one* times *thirty-one* of Deity multiplied by the *two* of Incarnation.³

In the same verse, the suggestive phrase, "*and on the third day*," is 1519, the same thirty-one by seven times seven; *on the third day*, the day of resurrection, is 1488, eight by six times thirty-one; the *marriage* is 314, a number of the Church and of the Spirit; *in Cana of Galilee*, 921, three to the third power by twenty-three: the whole verse is 5243, seven times seven by one hundred and seven—these sevens being sufficiently suggestive of the new and spiritual era which came in with the third dispensation.

Verse 2: "And Jesus also was called, *and His disciples*, to the marriage."

The first clause is 1078, two of Incarnation by seven times seventy-seven; the second is that expressive number which we have met often before, and which occurs appropriately three times in this narrative, 1651, the thousand of Christ's reign, the 651 of *the Lamb*. Its other occurrences here are in verse 12, *and His disciples*, and in verse 5, *Whatsoever He saith unto you, do it*: this command, which embraces the whole duty of His disciples, is 1651.

³ "The Bringer-forth of God."—Editor.]
21*

The whole verse is 3528, seven times seven by seventy-two, where again the numbers of the SPIRIT and of the Incarnation are patent.

Verse 3: *And when the wine failed, 2465, is eight times three hundred, plus the sixty-five of corruption: in a living Church, but corrupt, God's vineyard yields an insufficiency of that wine for which the wine-press is trodden. By factors, the number is the five of the law, by the seventeen of God's people, by 29, which is probably of the same force as nineteen—a number of humanity. The seventeen of God's people shows the sort of wine wanted. The five and twenty-nine show the causes of the scant supply.*

The entire verse, with the fourth, the request of the Virgin Mother and the seeming refusal, amounts to 13478, thirteen thousand, four hundred, and six times thirteen, an intimation of universal transgression, the cause of the failure in the wine. The mysterious answer, "Woman, what to me and thee? Mine hour is not yet come," is 4022, universality (4000) of the Incarnation (22): the sense being, perhaps, that *His hour* (his time to grant every petition) would not come, till by His death, descent into hell, Resurrection, Ascension, and Mission of the SPIRIT, the virtue of the Incarnation should be universally diffused, and all power should be His in heaven, earth and hell.

The fifth verse brings out again the number of the Incarnation, with other appropriate numerals:

"Saith His mother," 1688, four times four hundred and twenty-two, "to the servants," 1015, "Whatsoever He saith unto you, do it," 1651: in all, 4354, seven times six hundred and twenty-two.

Verse 6: "Now there were there *six water-pots of stone, set according to the purification of the Jews,*" 4448, "*containing two or three firkins apiece,*" 4284, twenty-eight times one hundred and fifty and three. The whole verse is 9181, one hundred and fifty-three by sixty, plus *one*.

These six verses give the posture of affairs, the circumstances under which the manifestation of Divine glory was destined to

take place. Their sum is 35784, forty-two by twelve by seventy-one, the forty-two stages, the twelve of the Church, the seventy and one of unity in the SPIRIT: this seventy-one being moreover a chief factor of the *six water-pots of stone*, which are 710.

Verse 7: "Fill the water-pots with water, 2755, and they filled them to the brim," 3103, or, together, 5858, the fifty of jubilee or deliverance and the eight of new life twice repeated.* The whole verse is 7850, seven thousand of a spiritual era, eight hundred of new life, fifty of deliverance.

Verse 8: "Draw out now, and bear to the governor of the feast," 5472, which is nineteen by eight by three times twelve. The whole verse is 6705.

Now *the ruler of the feast*, literally, chief of the *trichinium* or *three rows*, holds a very exalted place in the spiritual import of the miracle; for the new-created wine is first offered to him for his inspection and judgment, and from his lips we learn the moral of the story. Accordingly the numbers are all suggestive of Him who presides at the great wedding-feast, who is Ruler of the *trichinium* of the universe, heaven, earth, and hell, to whom our regenerated humanity is presented as an offering well pleasing in His sight. The phrase, "to the governor of the feast," is the very appropriate and expressive numeral, 3131, the thirty and one of unity in the Trinity by one hundred and one of the unity of God's flock; while in the next verse the phrase,⁵ "callesth *the bridegroom the ruler of the feast,*" yields for the two personages respectively, 1549, and 1571, or together 3121, which is the three of the Trinity, with 111, the concentrated number of unity.

The two verses, 7, 8, amount to the striking number 14555, twice seven of the SPIRIT and the Incarnation, 555 of the Law fulfilled. The eighth verse is a multiple of *fifteen*, both in the whole and in the chief parts. The wine is drawn out

* This 58 is the number of Noah, the great type of the Saviour: the word *Alleluia*, the note of jubilee, is 580, ten times fifty-eight.

⁵ This, of course, is given in the Greek order.

and presented to the Ruler of the Feast at the second Resurrection.

Verse 9: "And when the ruler of the feast had tasted *the water made wine* (2213, incarnation and atonement),⁶ and *knew not whence it was* (1327, the atonement and the Trinity), but the servants that drew the water knew, 3347, the ruler of the feast calleth the bridegroom, and saith unto him," 6061: the whole verse being 16512, twice eight thousand, and eight to the third power.

Verse 10: "Every man at the beginning doth set forth *good wine* (841, eight of new life, forty-one of probation ended), and when men have well drunk (2175, five by fifteen by twenty-nine), then *that which is worse* (1656, the year of the Flood, and the value of the phrase, *Baptism saves*): But thou hast kept *the good wine until now*" (2257, twenty-two and thrice nineteen): the whole is 12624, twelve of the Church, 600 of preparation or of the fulness of the times, twice twelve of the new Church, the Church of the Incarnation,—the new and good wine coming last. It may be noticed in this connection, that the twelve elders become "four and twenty elders" in the Revelation, the twelve being multiplied by two.

The good wine, 841; *the good wine first*, 2241; *the good wine until now*, 2257: are all so expressive that it is hard to choose among them. The last, 2257, brings out the same idea as 1922, the number of the *mother of JESUS*, being twenty-two of the Incarnation and thrice nineteen of Eve. But why should *the worse* be 1656? That number is the precise duration of the world before the Flood, and of the Levitical economy. *The Mosaic wine*, therefore, is the wine of the Patriarchal, or of the Mosaic Dispensation, and appropriately takes their number. But it is also the number of the antitype of the two dispensations, of Christianity itself, S. Peter's phrase, *Baptism saves*, being 1656. Is it, then, a symbol of *the good wine* as well as of

⁶ So in John iv. 45, *where He made the water wine* is 2922: *the water wine* being 1924, thirteen by four times thirty-seven: and *Cana of Galilee where He made*, 2222.

the worse? No: our present salvation, sealed in baptism, is itself the worse wine as compared with what is to come last, the Baptism of fire, the ultimate purification which is to fit us for the society of Heaven. It has been noted before that the phrase, "when the morning was now *coming*," is 1656; but "when the morning was now *come*" is 1651. The former number, therefore, is a symbol of salvation in its incipient and unripe state: 841 is a fit symbol of the same in its fulness and ripeness.

It may be noticed, in this connection, that *the new wine* in the parable (Luke v. 37), is 795, fifteen by fifty-three, *new wine* (accusative), 425, five times five by seventeen: *the new* (accusative), 595, thirty-five by seventeen—the seventeen of God's people predominating. In the same parable, that *piece of a new garment*, which is not to be put upon an old, is 1558, twice nineteen by forty-one; the *piece* (epiblema) is 176, eight by twenty-two. The numbers of Eve, of the Incarnation, of new life, of probation ended, recur as in the case of *the good wine*, and suggest the idea that the new garment in this parable is the new doctrine of the Incarnation.

The whole narrative of the Wedding Feast amounts to the expressive numeral, 79475, five times fifty-five by seventeen times seventeen: this includes ten verses.

If we add the summing up in verse 11, which is 14045, the whole is 93520, or two of the Incarnation by eight of new life by thirty-five of benediction by 334, three hundred of the Church, and twice seventeen of God's people.

Here the story ends: but it has a brief sequel which is so suggestive, if interpreted on the same allegorical plan, that I will follow the clue a step or two further, at the risk of being thought fanciful and extravagant. In such matters, of course, fancy may err, and even reason is not by any means infallible. But in the Word of God there is an overflowing richness which no strength of reason can properly estimate, and no flight of fancy can hope to exceed.

If I am not much mistaken, the next act of our Lord, "and

His mother, and His brethren, and His disciples," namely, their going *down* to Capharnaum (which means the *city of comfort*), and their going *up* to Jerusalem (which is the holy city of *peace*), is an appropriate sequel to the story of the Incarnation, and intimates the descent into the place of departed spirits, the paradise, the bosom of Abraham, the booth of Jonah; and the subsequent ascent to prepare a place for us in the city of everlasting peace.

Hence it is said of Capharnaum, "they continued there not many days." It is a city of comfort, a solace for the time like Jonah's gourd, but not an abiding city.⁷ We abide there "not many days," 1235, five times 247, the nineteen of humanity by the thirteen of atonement: but in Jerusalem we are to continue *many days*, even through all eternity; 765, five times the one hundred and fifty and three of the Sons of God.

Whatever may be thought of this suggestion, the numerals at all events are wonderfully in keeping with such ideas.

Verse 12: "After this He went down, 1822, into Capharnaum, 1998, He and His mother, 2637, and His brethren, 1902, and His disciples, 1651, and there continued not, 702 (the Church militant), many days," 765: the whole being 10877, nine times twelve hundred and seventy-seven.

⁷ In this interpretation, which I offer with diffidence, I know of no patristic authority; though Origen comes so near it that I wonder how he managed to miss it. "In a mystical sense, it was meet that after the marriage in Cana . . . our Lord should take His mother, brethren, and disciples to the *land of consolation* (as Capharnaum signifies), that he might console His disciples, and the soul that conceived him of the Holy Ghost . . . And why is it went down, and not went up?" This question Origen answers very lamely. He seems to understand some earthly consolations to which they descended for a time. But, as this will not hold for our Lord, or for His mother, he supposes that they descended *to give* "a lower consolation." The going up to Jerusalem *alone* is noticed by the Fathers. "He and His mother and disciples went to the marriage: He and His mother and brethren and disciples went down to Capharnaum. Here Jesus alone is mentioned." Bede adds to this that "Jerusalem is the city of the great King . . . Jesus alone goes up thither." See *Aurora Catena*, in loc.

The whole, so far, is 104397, thrice 34799, which last is twice seventeen thousand, and forty-seven times seventeen.

Verse 13: "And the Jews' Passover was at hand, 4447, and Jesus went up to Jerusalem," 2196, in all 6643.

He goes up *alone*: not, as in the case of Capharnaum, with His mother and brethren and disciples. It is a type, therefore, of His entrance into the Temple above, to make propitiation, to purify God's House, which had been desecrated by Satan, to cast out the devil from that place where we behold him in the Book of Job:—in short, to prepare a peaceful and holy home, free from all temptation, for those whom He had left a little while (not many days), with the promise that He would come to them again and take them to Himself. In other words, His zeal for God's House here on earth is a type of His zeal for the Temple above. In purifying the Temple, He purifies Heaven, which is God's throne, and earth, which is His footstool. Hence the number of the passage is a multiple of the thirteen of atonement: it is thirteen by seven by seventy-three. It is remarkable, by the way, that each of the three articles of merchandise in the Temple, verse 14, is a marked multiple of the same number: *oxen*, 273, thirteen by thrice seven, the number of the first-born redeemed in Num. iii. 46; and *sheep*, 585, thirteen by forty-five, the number of the scape-goat, fiery serpent, and other types of atonement; *doves*, 1001, thirteen by seventy-seven. *The temple* also (as used in the dative) is 2015, thirteen by five times thirty-one; *temple* (genitive) is 585.

The sum of the thirteen verses given, including the miracle in Cana, the going down to Capharnaum, and the going up to Jerusalem, is 111049, namely, 111 the concentrated number of unity, and 49 the symbol of covenantal probation. By factors, it is eighty times thirteen hundred and eighty-eight. By further analysis, we can find in this numeral the eight of new life, the thirteen of atonement, the twenty-two of incarnation, the forty of probation, the 111 of unity in trinity, which last again is three times thirty-seven, numbers of spirit and of perfection.

The full account of the visit to Jerusalem and the purgation of the Temple, 13-17, is 48912, twelve of the Church by twenty-eight of spiritual perfection by seven times thirty-one.

If we add this to the twelve verses preceding, we have for the whole 153309, the 153 of the sons of God, and 309, which is twice one hundred and fifty-three plus *three*.

Thus, besides the many exact multiples of this mystical number in so brief a narrative, we have instances of such multiples, with increments of *one*, of *two*, of *three*,—in short of all the numbers of the Trinity.⁸ Moreover, the *One* occurs in connection with the water-pots as filled with water; the *two*, in connection with the conversion into wine; the *three*, in the sum of all, the entrance into the Temple, the type of the Entering once for all into the Holiest.

As this last implies atonement, the numeral is also a marked multiple of thirteen: 153309 is thrice thirteen by thrice thirteen hundred and thirty-one, or thirty-nine by thirty-nine hundred and thirty-one.

We have had proof enough of the power of the 153 in this wondrous narrative. But besides the instances already given, there are at least three more, which arise from natural and easy variations of the Text: variations, I mean, which may be adopted without the slightest injury to the meaning.

First, if in the opening we omit *the day*, leaving the noun to be understood as is allowable in the Greek, so as to read, "On *the third* . . . there was a marriage," &c., then the entire sum will be 152847, or 153 by the 999 of the last great day.

Or, if in three places where *the mother* of Jesus is mentioned, we add her name *Mary*, we shall have 153765, namely, 153 by the thousand of CHRIST's reign, plus 153 by five, the number of *many days*, and also of the first recorded Blessing.

Finally, if from the twelve verses in which JESUS, His mother and disciples are together, the value of which is 104397, we

⁸ It may be said, in reference to these examples, that I might easily in like manner find increments of 4, 5, 6, or any other number. True: but could I find them appropriate to the sense?

deduct the value of the first two verses and the sixth, which describe no act but only the circumstances or conditions of the act, then we shall have for the real action of the drama, 86445, five times 153 by 113.

But this number 104397 is remarkable enough in itself, if we apply the descent into Capharnaum to the descent into the grave: it may read, 104390 + 7, the seven of rest added to thirteen times 803, which 803 is the number of the phrase, *and it was now dark*, in the voyage across the sea to Capharnaum (S. John vi. 17). The number of transgression and atonement by the number of the night, describes the voyage of this life: to which add seven of rest, and we have the voyage across the sea, or the going down from *Cana* (which means *migration*), to Capharnaum, "the city of comfort."

It will be remembered that this Capharnaum is 1183, thirteen by thirteen by seven: the grave is the fruit of transgression, with the antidote of atonement, multiplied by the seven of rest or comfort in the SPIRIT. "Blessed are the dead, who die in the LORD. Even so, saith the SPIRIT: for they do rest from their labors." But those who go there "continue not many days." Their "many days" are in the city of Peace. Death and the grave are but a Jonah's gourd: they come up in a night and perish in a night. The LORD hath gone up to the heavenly Jerusalem alone, to purge His Temple and to provide a home for us there in the city of His eternal peace. Amen.

CHAPTER XXX.

THE BROKEN NET.

For other examples of numerical symbolism, one turns naturally to those scenes so full of spiritual meaning, the miraculous draughts of fishes.

In the second of these especially, the striking numeral employed, the "one hundred and fifty and three great fishes," can hardly fail to suggest some hidden meaning, some allusion at least to a tradition of sacred numbers.

Accordingly, the Fathers were accustomed to draw out of these two miracles a sort of compendium of the history of the Church.

Comparing the narrative of S. John xxi., with the similar scene in S. Luke v. 4-7, they were struck with certain points of resemblance between the two: these points being principally an unsuccessful fishing by night, followed by a successful fishing when the nets were let down at the word of Jesus in the morning.

But they were still more struck with the numerous and significant points of contrast: the earlier scene occurring before the Resurrection, the later, after; the first involving two ships, the second, only one; the first resulting in a broken net, the second in a net unbroken; the first, in the two ships beginning to sink, the second, in the ship and net drawn up safely to the land; the first, in an uncounted multitude of fishes bad and good, the second, in "one hundred and fifty and three great fishes:" to all which we may add that the broken net was "*their* net," but the unbroken was *the* net, of which we shall have more to say presently.

Now that these contrasts are applicable to the Church in its two-fold character; that, as S. Augustine shows, they indicate schisms or corruptions in the Churches on earth, but no schism at all in the Church above; that they mark the distinction between the Body of Christ, as contemplated by faith, and the same Body as seen by sight in its historical development: all this, to any one who admits the typical character of our Lord's miracles, is an obvious interpretation.

The fishing of the fishers of men (Simon in the West, the sons of Zebedee in the East), toiling through the night which preceded the Resurrection and taking nothing, yet at length venturing out into "the deep" of the Gentile world, at the

Divine command, and suddenly enclosing such a multitude that the net breaks and the ships begin to sink,—the influx of worldliness, heresy, and schism, submerging in a measure the sanctity, Catholicity and unity of the Church:—all this is now a matter of history. That breaking net,¹ and those sinking ships, are the very image of our corrupted Christendom. And this is all that appears in the narrative of S. Luke. But a time of "revival" is to come. The power of the Resurrection is yet to be exhibited. There is to be a mightier fishing, when the day begins to dawn, and the Lord stands upon the shore. The net is to be cast on "the right side" of the ship; and, finally, it is to be made manifest, that while the net of the disciples, "*their* net," may be more or less broken by schism, yet "*the* net" shall prove unbroken, notwithstanding the greatness and number of its precious contents: while the ships are more or less in a sinking condition, water-logged as it were on the waves of this world, yet "*the* ship"—τὸ πλοῖον "*the* little ship"—shall drag the full net with all its living freight to the land.

It may be noticed further, that S. Luke's fishing ends in the commandment, "follow me:" that of S. John leads to the blessed invitation, δὲξτε ἐσθῆτα, "*Come and dine.*" Everything savors of the great Wedding-feast, the perfect rest, the blissful consummation in the Lord.

As Wordsworth phrases it, "The former miraculous draught represents the fishers tossed in the ship of the Church, on the sea of this world, and drawing bad and good fish into the Net of the Church Visible, which is always strained by schisms, and ever on the point of breaking asunder. The second miraculous draught—that after the Resurrection—represents her labor done, and the good fish drawn to the *land* of everlasting life, and the Fishers of the Gospel sitting down at a spiritual banquet with

¹ As Wordsworth says, the net in S. Luke *was being broken*, or began to break, just as the ships *began to sink*; it was not actually broken, or, at all events, was not so broken as to fail of its purpose.

their Lord, on the peaceful shore of life everlasting, after their own resurrection, through the resurrection of CHRIST."

In short, S. Luke's narrative gives us the Church of history, the Church in its imperfection, *the Church* whose number (where the word first occurs) is 702, seven hundred of a spiritual era and two of the Incarnation; or, by factors, two of the Incarnation, by three to the third power of the Trinity, by *thirteen* of transgression and atonement.

S. John gives the same, in part, but goes on to the end, the Church of the second Resurrection, the Church triumphant, the Church in its completeness, "*my Church*" ("the Church of *Me*," in the place where the word first occurs), whose number is the expressive 1212; which is also *the net*, 1224, embracing the twelve of the old dispensation and the twice twelve, "twenty-four elders" of the new; which last number again is eight times "one hundred and fifty and three."

We shall find all the numerals of the two narratives, respectively, to accord precisely with this interpretation. S. Luke's narrative is a multiple of thirteen: S. John's of eight and fifteen as a whole, but of thirteen in that part which relates to the unsuccessful fishing. Besides which, we shall encounter at every turn, and in every detail, a most beautiful and apt occurrence of other appropriate numbers.

And first it may be noticed that the two scenes of the fishings are multiples of thirteen. *Lake Gennesaret* is 910, seventy by thirteen; *by the lake*, 728, seven times eight by thirteen. S. John's scene, *Tiberias* (genitive), is the expressive 702, a number of the Church;² *the sea*, 1157, thirteen by eighty-nine: *sea of Tiberias*, 1859, thirteen by thirteen by eleven: while the whole phrase, *at the sea of Tiberias*, is 2462, which is twice the twelve hundred of the Church and the thirty-one of the Divine Name. As will be shown in its place, the second miraculous draught is in Christendom itself: it is a revival in the Church. Accordingly, the numbers of S. John savor of the Church and of the

² S. Matt. xvi. 8: where *the Church* is 702, but *my Church*, 1212.

resurrection. The whole verse, *After these things JESUS showed Himself. . . . at the sea of Tiberias, and showed Himself thus*, is 12075, fifteen times twenty-three by thirty-five.

The time of the fishing is *by night*, 1040, thirteen by eighty; in which last there is also the number of resurrection. According to S. John it is 780, the dative case of the same word, thirteen by four times fifteen; which last implies the second resurrection. And even the time of the Lord's appearing, in S. John, retains the same factor: *but when the morning was now come* is 1651, thirteen by 127, or, by a more expressive analysis, the thousand of CHRIST's reign *plus* 651, thrice seven by thirty-one, the number of the LAMB. *The morning* (in the nominative) is 999, the number of the last day.

Of the Fishermen, in S. Luke, the principal is Simon: whose name occurring first in the nominative case, then in the accusative, and then in the dative, gives three numbers, 1170, thirteen by ninety, 1521, thirteen by thirteen by nine, and 2210, thirteen by ten by seventeen. No name has entered more into the history of the Church than that of this great Apostle: none is more associated with the idea of scandal. Accordingly, the very phrase which our Lord applied to him, *a scandal to me*, is 936, thirteen by eight by nine; and it will be found, as we go on, that this number is intimately connected with the Church. In the same way, Simon's description of himself, *I am a sinful man, O LORD*, is 2301, thirteen by one hundred and seventy-seven. But the same applies to the others, in S. Luke's narrative. *The fishers* are 336, eight times forty-two. *Sons of Zebedee who—were partners—of Simon*—gives four multiples of thirteen, 1664, twice thirteen by eight times eight, 1339, 2210, or in all, 5213, four times thirteen hundred, and thirteen. In S. John's narrative, as we shall see, the thirteen disappears from all the names and numbers of Deity, and resurrection take its place.

The same is true of the boats and nets. Thus (S. Luke v. 2), *He saw two boats*, 689, thirteen by fifty-three: *two boats*, 665, six hundred, and five times thirteen: *one of the boats which was*

Simon's, 4513; *the boat*³ (genitive, v. 4), 1439, thirteen by one hundred and ten; *they* (the boats which began to sink), 702, which is thirteen by three to the third power, the very number of "the Church" in the place where it is first mentioned. In S. John, again, this thirteen disappears, and is replaced by numbers appropriate to the leading idea of his narrative.

Their nets (the nets of them) is 2587, thirteen by 199; *your nets*, 2326, twenty-three hundred and twice thirteen; *their net* (a net of them), 2405, thirteen by five by thirty-seven; *their net* (the net of them), 2775, *fifteen* by five by thirty-seven,⁴ but *the net* which was not broken, though it drew one hundred and fifty and three great fishes, is 1224, eight times one hundred and fifty and three. It is very significant that, in this instance, S. Luke gives a phrase which, accordingly as we take or omit the article, yields the thirteen of scandal or the fifteen of the second resurrection. A church may fail: *the* Church has the promise of indefectibility.

With such indications, and many others of the same kind which I omit, we are led naturally to expect that the whole narrative of the broken net (S. Luke v. 4-7) will prove to be a multiple of the number of transgression and atonement. And such it is. For convenience in referring to the original, I translate literally, and nearly in the order of the Greek.

"Now when He ceased speaking, 2977, He said to 550 Simon 1521, *Launch out into the deep and let down your nets* 4517, for a draught 370. And answering 536, Simon said unto Him 2821, Master 897, through the whole *night* toiling nothing have we taken 3539, but at Thy word I will let down 3965 the net 1224. And this doing 2095, they enclosed of fishes a multitude 3237, much 580. And was broken the *net of*

³ The same as given by S. Matthew, xiv. 24, *now the 22:net*, is 689, thirteen by fifty-three.

⁴ This 2775 may be also resolved into five times five hundred and fifty and five: a concentrated expression of the Law or Covenant. Better still, it is five times five by 111, "the sons of the living God." Thus, it is equivalent to "the net," except that the latter has the eight of resurrection.

them, and they beckoned to their partners who were in the other boat that they should come, 12142, to help them, and they came 2067, and 31 filled both 1391 the vessels so that *they* began to sink 3152."

Without analyzing all these numerals I will merely remark that twelve out of the nineteen are either multiples of thirteen, or contain that factor in one of their terms. The same is true of some other phrases for which I have not given the number. For example, "And was broken the net of them" is 3834, eighteen by two hundred and thirteen. Also, the phrases italicized are all multiples of thirteen.

The sum of the whole is 47606, twice thirteen by eighteen hundred and thirty-one: which I interpret as the *two* of the Incarnation, the *thirteen* of transgression and atonement, the dominical *eighteen*, the *thirty-one* of Deity—all which meanings the reader will find to be warranted by numberless examples in the further course of the inquiry.

The number thirteen perhaps might be better interpreted, according to its general meaning in history, as a token of scandal and division, the net being broken or on the point of breaking, and the ship being ever ready to sink.

The number of renewal or revival, though not a factor of the whole narrative, comes out very beautifully in certain parts. Thus *the net* is 1224, eight times the contents of the net, the sacred one hundred and fifty and three.⁵ So, also, the phrase "and doing this they enclosed of fishes a multitude much," is 5912, eight times seven hundred and thirty-nine.

But the happiest example of the presence of the dominical number is in that expressive scene where they beckoned to their partners in the other ship to come *and help* them. This, as a whole, is a multiple of thirteen, 12142: so also, the

⁵ *The net* is manifestly the Church in its ultimate manifestation; *their net*, the Apostolic or historical Church; *their nets*, the Apostolic Churches. Hence, 1224 is simply the 153 of the sons of God vivified by the eight of new life; 2775 is five times five by 111, the "sons of the living God" under the law or covenant—the Church as it is in this world.

shorter phrase, "and they beckoned unto their partners," is 2938, twice thirteen by one hundred and thirteen. But the essential word to *help, syllabesthai, to take part with*, is 888, the number of the holy name JESUS.

Interpreted by the light of history, all the beckonings among the partners, all human efforts to bring about a reunion of Christendom, lead to fresh divisions, distractions, corruptions: the early Church was comparatively united, the East and West coming promptly to each other's aid: but it was overburdened by its prosperity, and the ship began to sink. Yet in union alone, and in mutual help, is the name of Jesus glorified. To help, to take part with, to communicate, is to bring out the eight hundred and eighty and eight of life from the dead, of a true revival of Church work. Where two or three shall agree together in His name, there is He in the midst of them. The reason why the mutual helpfulness of the early Church failed of its perfect work was, that so much of human error and ambition was mixed up with it. There was, perhaps, too much of beckoning and signalizing, with too little of true fellowship in the name of Jesus. The efforts at reunion ever since the Great Schism have been similarly marred. There is too much diplomacy, and too little love: perhaps, there is too much of "the Church," and too little of Him who is its light and life.

I have brought the narrative only to the point where the ship begins to sink. If we add the two verses following, 8, 9, which describe Simon's astonishment and alarm, and which amount to 20553 ($13 \times 3 \times 17 \times 31$), we have for the whole 68159, thence thirteen by twenty-three by forty-seven.

But if we take the entire sequel, 8-11, so as to bring in the abandonment of all by the disciples for the sake of Jesus, we have 44055: fifteen by thirty-three by eighty-nine, numerals full of promise.

The result is equally striking, if we take the whole narrative, verses 1-11, including the introduction.

CHAPTER XXXI.

THE UNBROKEN NET.

I PROCEED with the second fishing, the miraculous draught of the Second Resurrection, recorded by S. John in chapter xxi. 1-12.

As already shown, this parable in act manifestly refers to a period subsequent to that which is covered by the narrative of S. Luke. The latter begins with the night of Judaism and ends with *the breaking net*, the time of the first great success and the first great corruption of Christianity: the scene recorded by S. John begins in the night of Christianity itself, and ends with the day of the Second Resurrection. For *the night* is applicable to the Christian era, as well as to that which preceded it: as the Apostle says, "the night is far spent, the day¹ is at hand." As compared with Judaism, we are now in the day: but as compared with the glory yet to be revealed, we are still involved in the darkness of this world.

Accordingly, the scene of the second fishing is *Tiberias*, 702, the number of the Church: it is in Christendom itself, or in

¹ *The day* is 162, one hundred, and twice thirty-one; in the genitive, 862, twice four hundred and thirty-one; dative, 462, twice 231, or six times seventy-seven; accusative, 562. *Dory*, without the article, is 154, twice seventy-seven. The root, *Homer*, without the case terminations, is the 153 of those who walk in the day, "the sons of God." *Light* is 1500, the number of the second resurrection. *He proia*, the morning (in which CHRIST stood on the shore), is 999, the number of the last day, the day of judgment. "*But when the morning was now come*," is 1651, one thousand of the reign of CHRIST plus 651, the number of the LAMB: "but when the morning was now coming" (which reading is preferred by Wordsworth), 1656, the period of the anti-diluvian world and of the Levitical dispensation, also the number of S. Peter's phrase, *Baptismi sanguis*. *Xilia*, one thousand, is 651, the number of the LAMB: *the thousand years*, 1265, the number of S. John's declaration, "In the beginning was the Word."

a world partially Christianized, that the final draught of the one hundred and fifty and three great fishes is to take place.

And the fishers are *seven*, the number of the Christian era, the Sabbath of earthly history. What is even more striking, *five* of these seven are mentioned by name : which corresponds to the five great divisions or patriarchates of the Catholic Church, or to the five Camps of the Israelites in the wilderness. Two others are not named : which is suggestive of those two great branches that have put forth in modern times, the Anglican and Russo-Greek Communion. Of course, I do not give this as an interpretation : but it is at least worth noting, that if the Church as it stands now were to re-unite for a grand and final effort, the five patriarchates which come down from remote antiquity would be reinforced by two powers of modern growth, each of the first importance politically and ecclesiastically, and each advancing with rapid strides to the headship of the vast Orient.

Numerically, these seven fishers are very suggestive :

"There were together Simon Peter, and Thomas who is called Didymos, and Nathanael of Cana of Galilee, and the sons of Zebedee : " which comes to 7699, the seven thousand of the Christian era, and 699, a number of finality. "And others of His disciples two" is the equally striking number 4200, which again is a latter-day number applicable to CHRIST and Antichrist. The seven fishermen, in short, are wonderfully suggestive of the end of the world, the close of the forty-two months, or stages. The value of the whole verse is 11899, twice fifty-nine hundred, and ninety and nine.

But they are more remarkable, when we compare their numbers with those of the fishers in S. Luke. In these latter, thirteen is, as we have seen, the constant factor : in S. John, the thirteen disappears, and its place is taken by the fifteen of the second resurrection.

Thus *Peter* (in the nominative with the article) is 825, fifteen by fifty-five ; *to Peter*, 2385, fifteen by three by fifty-three ; *to Simon Peter*, 3495, fifteen times two hundred and thirty-three :

Thomas, 1050, fifteen by seventy ; *Nathanael*, 150, fifteen by ten ; *two other of His disciples*, 4200, fifteen by two hundred and eighty ; *other disciples* (verse 8), 510, fifteen by twice seven-teen ; while the whole group, as described, *together Simon Peter, and Thomas who is called Didymos, and Nathanael of Cana of Galilee, and the sons of Zebedee*, comes to 7440, fifteen by eight by twice thirty-one. The bringing of the five *together*, wakes 'up all the numbers of the first resurrection, of the second, of the Incarnation, and of Deity.

In the same way, the principal words of the narrative are expressive in themselves, and are nicely discriminated from their parallels in S. Luke.

The ship is 680, the seventeen of God's people by the forty of probation ; *the little ship* (dative) 2201, twenty-two of the Incarnation and one of unity, or, by factors, thirty-one of Deity, by seventy-one of unity in the *Spirit*. The two ships mentioned by S. Luke have each the same twenty-two of the Incarnation, but without the expressive *one* of unity : *one of the ships* 2245, *which was Simon's* 2268, or in all 4513 ; *the other ship* (namely that ship of the sons of Zebedee, the Eastern Church, which came to Simon's rescue) 3300, fifteen by ten by twenty-two, numerals full of hope for the Holy Eastern Church. *The net* in both narratives is 1224, eight times the sacred "one hundred and fifty and three." *The fisher's coat* wherewith Simon girded himself, is 1322 ; *the sea* into which he cast himself 850, the seventeen of God's people by the fifty of jubilee ; *the shore* on which Jesus stood, 595, thirty-five times the seventeen of God's people ; *on the shore* 810, twice fifteen by three to the third power. This is also the number of that "mountain" to which our Lord retired during the voyage on Tiberias.

Passing by much of the same kind, and taking the passage in a broader way, we notice first the introduction, verse 1, which being a summary of the whole narrative is appropriately a multiple of fifteen : it is 12075, fifteen by thirty-five by twenty-three.

Verse 2, already given, is 11899.

Verse 3: "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and went up² into the ship immediately; and that night they caught nothing."

If we may be allowed to interpret this prophetically, it would seem to indicate a grand rally and reunion of the Church, with new and combined efforts, but without apparent success. The number accords with this idea, being 13344, where the thirteen is prominent, but, on analysis, twelve is the leading figure: it is twelve times eleven hundred and twelve, or eight by twelve by 139, one hundred, and thrice thirteen. It is a grand, but at first fruitless, Catholic revival.

Verse 4: "But when the morning was now come 1651, Jesus stood on the shore 2281, but the disciples knew not that it was Jesus."—in all, 7387.

These three verses are as it were the first act of the drama, and may be entitled, The unsuccessful fishing. There is a great revival of zeal and united effort, with the Lord near at hand, but without the recognition of Him, without the manifestation as yet of His Divine power.

Accordingly, the value of the three verses is a numeral of double meaning: it is 32630, thirteen by 2510, which last may be resolved into 2000 (eighty by five times five), and 510 (twice fifteen by seventeen). The number of transgression is qualified by the numbers of revival and of God's people.

With the next verse a new act begins; verse 5: "Jesus therefore saith unto them: Children, have ye anything to eat? They answered Him, No."

It is 7430, the seven thousand of a spiritual era, with the 430 of Ephraim-Judah. Judah, 40, is now united to Ephraim, 390, in the unity of the SPIRIT.

And this is followed by a demonstration of power: verse 6:

² The authorities are equally balanced between *went-up* and *went-in*: I prefer the former reading, because it yields a number which is more in harmony with the numerical value of the text: they *went up* into the ship is 1212, the number of *my Church* in S. Matt. xvi. 18.

"And He said unto them, 1210, Cast the net (1224, 8 × 153), on the right 80, side 153, of the ship, and ye shall find:"—which Divine command is 4800, eight times forty by fifteen:

"They cast therefore, and were no longer able to draw it for the multitude of fishes," 9149, seven times thirteen hundred and seven.

The whole verse is 15159, fifteen thousand and thrice fifty-three; or, by factors, thrice thirty-one by one hundred and sixty-three.

These two verses are 22589, twenty two thousand of the Incarnation, and nineteen times thirty-one: or else, seven times seven by 461—all highly significant numbers.

And this *thirty-one* of the Divine name and power begins now to predominate, being particularly conspicuous in the next verse:

Verse 7: "Therefore saith that disciple whom Jesus loved to Peter, It is the Lord." This is the most expressive number 6510, ten times the 651 of the LAMB in Revelation: which last again is thrice *thirty-one* by seven. How beautiful that the number of the Lord's manifestation should prove the number of the LAMB! By a closer analysis, 6510 is fourteen by *fifteen* by *thirty-one*.

"Simon Peter, therefore, hearing that it was the Lord, girt his fisher's coat (1322) about him, for he was naked:" 8676, twelve times 723.

"And did cast himself into the sea" 2015, thirteen by five times *thirty-one*: in this also, the fifteen is prominent. It is remarkable that this heroic act of Simon Peter is of the same value as "the little boat" and "the net." *The little boat* (in the nominative) is 791; *the net*, 1224: together, 2015.

Verse 8: "And the other disciples came in the little boat; for they were not far from the land, but *about two hundred cubits* (3915, fifteen by 19 times 29), dragging the net full of fishes:" 14365, a very remarkable number, which may be resolved into twice seven thousand of the Christian era, and

365, the term of Enoch; or, by factors, five times thirteen by

thirteen by seventeen. So long as the boat and net are dragging in the water, and not safe on land, the number of transgression and atonement is still most prominent. Here again, however, the term 4365 is fifteen times 291.

Verse 9: The next verse is of the same character: "As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread:"—a Sacrificial feast, 5707. thirteen by 439. Verse 10: "Jesus saith unto them, Bring of the fish which ye have now caught: 7365, a numeral of the same significance: it may also be resolved into fifteen times 491. The two verses together are 13072, which combines the thirteen with the eight and nine: by factors, it is twice eight by nineteen by forty-three.

Verse 11: We come to the draught of the Second Resurrection, the mystical one hundred and fifty and three: "Simon Peter went up, and drew the net to land full of gient fishes, a hundred and fifty and three: and for all there were so many yet was not *the net* (1224, eight times 153) broken." All this comes appropriately to 16950, the *fifteen* of the Second Resurrection by the ten of the Commandment by the 113 of transgression and atonement⁸. As in the parallel case of the few saved in the Ark, the thithteen is not lost, but is swallowed up in the numbers of life and resurrection.

Verse 12: "Jesus saith unto them, Come and dine; and none of the disciples durst ask Him, Who art thou? knowing that it was the LORD:" 12270, twelve of the Church, thrice three times three of the Sacred Trinity; or, by factors, fifteen times 818.

We have now come to the end, so far as the story bears on the Resurrection. The fishing is all over, the ship is at the shore, the net is drawn up, the LORD is recognized in a silent

⁸ This may also be rendered, thrice the fifty of jubilee or deliverance by 113; or thirteen times thirteen hundred, plus the fifty of jubilee. In all the most important numbers, the different modes of analysis merely bring out different shades or sides of the same idea. A remarkable example of this is in the number 153 itself, as we shall see in chapter XXXIX.

ecstasy of joy, and the gracious invitation has gone forth, "Come and dine"—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

Accordingly, the sum of the first eleven verses,⁴ which bring the net to the land, is the most expressive numeral, 12882, the 833 of the Holy Name Jesus with the 12 of the Church and the 2 of the Incarnation.

And the twelve verses, which bring us to the joyful Feast, are 141152, or, by factors, 8 times 8822 by 2, the two of the Incarnation and the eight of the Resurrection being each thrice repeated.

If from this we deduct the value of the first two acts of the drama, namely, *the Unsuccessful Fishing*, 3-4, and the *Recognition of the LORD*, 5-7, so as to retain only *the Scene*, verse 1, *the Fishers*, verse 2, and the *Successful Draught*, 8-12, we get the equally expressive number, 80631, the seventeen of God's people by the thirty-one of God's Name by the *one hundred and fifty and three* of the Sons of God.

⁴ The narrative may be summed up as follows:—
The Introduction, verse 1....12,075

	"	2....11,899	23,974
Unsuccessful Fishing	"	3....13,344	
	"	4....7,387	20,731
Recognition	"	5....7,430	
	"	6....15,159	
	"	7....17,201	
Final Draught	"	8....14,365	39,790
	"	9....5,707	
	"	10....7,365	
	"	11....16,950	44,387
Invitation	"	12.....	12,270
Feast	"	13.....	8,292
Summary	"	14.....	8,125
Total.....			157,569

Or, if we deduct merely verse 5, namely, that brief confession of *nothing to eat*, which is the pith of the first two acts, we have 133722, twelve of the Church by seventy-three of perfect rest by the *one hundred and fifty and three* of the Sons of God.

So much for the first twelve verses.

The verse that follows, 13, gives an intimation of the eternal feast: Jesus (then) cometh, and taketh bread and giveth them, and fish likewise." *The bread* that He gives is 941, nine of humanity and forty-one of probation ended; *the fish*, 1371: both together, 2312, eight of new life by seventeen times seven of the people of God. The whole verse, without the word *then*, which is omitted in many copies, is 7772, the 777 of perfect rest and the two of the Incarnation: if we add this word (as in Wordsworth's Text), the sum is 8292.

The next verse, 14, sums up the whole account: "This is now the third time that Jesus showed Himself to His disciples after that He was risen from the dead." It is 8125, thirteen of transgression and atonement by five to the fourth power of the Law universally established; or eight thousand of resurrection and five times five times five of the Law fulfilled.

The entire narrative then, verses 1-14, is 157569, fifteen myriads, five times fifteen hundreds, and four times fifteen plus nine, or thrice twenty-three.

If we deduct from this the value of *the unsuccessful fishing*, verse 3, and add up only that part of the narrative which bears on the Second Resurrection, we have 157569-13344, or 144225, which is fifteen times fifteen by 641, namely six hundred of secular completeness and forty-one of probation ended.

In like manner, the summary introduction, verse 1, is a multiple of fifteen: it is 12075, fifteen by thirty-five by twenty-three.

So, again, the successful fishing, 6-8: "And He said unto them, &c. . . . dragging the net with fishes," is 46725, fifteen times *thirty-one* hundred and fifteen. The frequency of

this thirty-one in the details of the passage has been noticed before.

So, once more, the command to bring the fish, verse 10, the drawing of the net, verse 11, and the blissful recognition, verse 12, are all and each multiples of fifteen. Their sum is 36585, thrice fifteen by 813, this last being the number of Gen. i. 3, the creation of Light.

In short, the numbers of resurrection, eight and fifteen, with the thirty-one of Deity, are clearly predominant, and stamp this narrative as a type of the Second Resurrection.

Among its minor felicities, several have been noticed in passing. I may add that the phrase, *they went up into the ship*, verse 3, is 1212, the very number of *My Church* in the place where it is first mentioned.⁵

Another coincidence is the number of *the net*. This brings in the sacred "one hundred and fifty and three," a numeral so marked and so important as to merit a special consideration. I will therefore hereafter give an entire Chapter to an inquiry into the meaning of this number.⁶

It will be enough to observe here, that in the verse where this numeral occurs, for the first and only time that it occurs on the surface of Scripture, we find the first hint of its meaning in the phrase *τὸ δίκτυον, the net*, twice repeated, which is 1224, eight times one hundred and fifty and three. It is also remarkable that the phrase *full of great fishes* gives prominence to the factors of 153, nine and seventeen: it is 3463, twice *seventeen* hundred, and seven times *nine*.

We will sum up briefly the broader results of our examination of these two passages:

Here are two narratives which, even to the modern mind, are wonderfully suggestive of the leading facts of Church History,

⁵ Wordsworth, however, prefers *ἐπιβήσαντες* to *ἀνέβησαν*: I have followed Mill in this and one or two other doubtful places. The authorities are so evenly balanced, that I have felt warranted in following the text that yields the most significant numbers.

⁶ Chapter XXXIX.

and which the early Church with its characteristic boldness and freedom of interpretation regarded as divinely intended types, or prophecies in act.

In each of these there is an unsuccessful fishing *by night*, the account of which is numerically a multiple of thirteen—John xxi. 2-4: in S. Luke, this fishing by night is only alluded to, "Simon said to Him, Master," &c. 12376, 13 × 8 × 7 × 17.

In each, there is a more successful fishing in the morning, when JESUS appears: but it results in a broken net in S. Luke, and in a net dragged laboriously to the shore in S. John. It is still the picture of the Church militant. Accordingly, thirteen is still a prominent factor, in both Evangelists.

But, in S. John, the net is drawn up, unbroken, with all its mystic freight, to the shore of the Second Resurrection. Hence, *fifteen* is the chief factor of the narrative as a whole, and is stamped with marvellous persistency upon all its leading words and names and phrases.

In S. Luke, on the contrary, thirteen is the chief factor both in the whole, and in the principal parts: fifteen comes in only in that beautiful sequel of the story where the fishermen forsake all that they have, to follow the divine Fisher of men.

Such are the main points: the accessories are all in perfect accordance with these.

CHAPTER XXXII.

THE APOSTOLIC SHIP AND THE LITTLE SHIPS.

THE two mysterious voyages of the disciples upon the Sea of Tiberias are not less prophetic than the two draughts of fishes. The disciples are sent away alone in their ship, or are left to their own guidance, their LORD in the one case having gone up on "the mountain to pray," or in the other being in the ship

but "asleep on a pillow." It is evening, and night closes in, with a fearful tempest. The rowers row hard for the land, but make no progress. The Apostolic ship, "that one ship," as it is called by S. John, is filling with the waves and is on the point of sinking. At length JESUS awakes, in the one case, and in the other, comes walking upon the waters. He is received on board. The storm subsides. And so, the heaven-bound vessel, delivered from the troublesome waves of this world, is enabled to go forward over a tranquil sea, and is suddenly at the land, namely, at Capernaum, "the city of comfort."

Each evangelist tells the story with significant variations marked by numerals equally expressive.

It will be enough to analyze the narratives of S. John and S. Matthew, with a reference here and there to the other two.

I follow Wordsworth's Text in the few instances of "various readings." The important word Capernaum, for example, he spells *Capharnaum*. It is remarkable that either spelling gives a multiple of thirteen: Capernaum is 767, thirteen by fifty-nine, Capharnaum 1183, thirteen by thirteen by seven. This "City of Comfort," though "exalted unto heaven" by the miracles of our LORD, was destined none the less to be "thrust down to hell." The marked presence of thirteen, therefore, is most appropriate.

The narrative of S. John is complete in seven verses (vi. 15-21); or, if we confine ourselves to the voyage, omitting the retreat of our LORD to "the mountain," there are six verses (16-21). I will give it, with its numbers, and with a few brief suggestions of its spiritual or prophetic import.¹

"When JESUS therefore perceived that they would come and take Him by force, and make Him a King, He departed again into *the mountain* (§10, twice *fifteen* by three to the third

¹ I give in substance the patristic interpretation, the pith of which may be found in Wordsworth's notes, or in the *Catena Aurea*. In these narratives the prophetic drift is so obvious, that moderns have allegorized them almost as freely as the ancients.

power) *Himself alone* (1401, which I interpret, "Unity in the SPIRIT.")

He would not accept an earthly kingdom. He therefore went away, ascending up on high to make intercession, and leaving the Church for awhile to the chances and changes of a body with no visible head, though bound together in the unity of the SPIRIT. Such is the condition of the historical Church. The value of the verse is 12307, twelve of the Church, three hundred of the Ark, seven of the SPIRIT.

"And when even was now come, His disciples went down unto the sea, and entered into *the ship* (680, the seventeen of God's people by the forty of probation), and went over the sea towards Capharnaum."

This embarkation in the Apostolic ship yields the beautifully appropriate number 10888, ten thousand of universality or catholicity, with the 888 of the sacred name JESUS. Nothing could be more suggestive of the "One, Holy, Catholic, Apostolic Church;" though "the ship" itself, forty times seventeen, is sufficiently expressive.

The whole, so far, is 23195, twenty-three thousand, and thirteen times fifteen: transgression and atonement, with the hope of the second resurrection, being entirely german to the idea of the Ship upon the sea with the pilot still absent.

"And it was now dark," 803:²

Here we come to the crisis of the story, the world's power at its height, the darkness gathering around the sacred vessel. The sum, so far, is 23998, thirteen by thirteen by one hundred and forty-two. In the parallel passage of S. Mark (vi. 47, 48), we read, "and when even was come (1443; thirteen by 111) the ship was in the midst of the sea, and He alone on the land, and He saw them toiling in rowing." This amounts to 10972, and He saw them toiling with S. John's account: thirteen by 844. But, to proceed with S. John's account:

"And Jesus was not come unto them, and the sea arose by

² If to this we add the 10 of the commandment, we have the value of the phrase, "And God said, Let there be light, and there was light," 813.

reason of a great wind that blew: this is 7007, a symbol of the Christian era, being thirteen by seven by seventy-seven. It is the antithesis of 6006, the secular term, thirteen by forty-two by eleven.

The whole narrative, so far, describes the earthly part of the Church's history, her conflict with the elements of the world: it amounts to 31005, which is five times thirteen (or sixty-five of corruption and disintegration) by nine times fifty-three; or thirteen by *fifteen* by thrice fifty-three. There is the mark of defection or transgression, but also the pledge of the second resurrection.

"So when they had rowed about five and twenty or thirty furlongs" (not quite 30, but near it, thirty being twice fifteen of the second resurrection,) "they see JESUS walking on the sea, and drawing nigh unto the ship: and they were afraid. But He saith unto them, It is I, be not afraid. Then they willingly received Him into the ship: and immediately the ship was at the land whither they went."

This amounts to 23301, which is three to the third power by eight hundred and sixty-three.

The entire voyage, namely, the six verses (16-21) following the Lord's retirement, comes to the very expressive sum of 4199, the forty-one of probation ended, and 999 of judgment: which last may also be rendered nine times the 111, "Sons of the living God."

The whole narrative is the equally striking sum, 54306, which is twice 27153, namely, thrice three times three thousand (the three to the third power of the Trinity), *plus* the one hundred and fifty and three of the Sons of God.

Thus, in this brief history, a type of the Church's progress over the sea of life to the shore of eternity, we have, besides other appropriate numbers, the 888 of the name of Jesus, the 999 of the judgment, the 7007 of the Christian era, the forty times seventeen of the probation of God's people, and including all, the symbol of the sons of God added to that of the Trinity and Incarnation.

To his narrative of the voyage on Tiberias S. John adds a supplemental account of the multitude who went not in *that one boat* of the disciples, but "seeking for JESUS" in the best way they could, though in a cavilling and disputatious spirit, they came across the sea in "other boats," and found Him on the further shore.

But all this is connected with a great controversy on the question, "How can this man give us His flesh to eat?" The result of which, again, is that many forsake Him and walk no more with Him: others, equally perplexed by His doctrine, are content nevertheless to take His words on trust, not pretending to have fathomed their meaning, but acting on the child-like principle of S. Peter, "LORD, to whom shall we go? Thou hast the words of eternal life."

Like the principal narrative which it follows, this has been freely allegorized both by ancients and moderns.

"That one boat is the one Church,"³ the other boats which come besides are the conventicles of heretics, who seek their own, not the things of JESUS CHRIST."

In a more charitable spirit, an eminent modern divine interprets the one boat as the one Church, the other boats as the sects,⁴ but adds that the multitude in these latter vessels were truly "seeking for Jesus," as they could, and truly found Him, though with much idle contention, and with not a few losses and defections.

This general idea is confirmed by the fact that the "other boats" are said to have come out *of Tiberias*, which is 702, the number of "the Church;" all sects come out of the Church, and follow it more or less, however little they may reverence its peculiar claims.

These "other boats," moreover, are 364, thirteen of transgression by twenty-eight of spiritual perfection, an equivocal number which belongs to *His Anointed*, the Messiah, in Psalm

³ *Aurea Calena*.

⁴ I give merely the drift of William Archer Butler's beautiful sermon on the subject, not having it by me, and not having read it for many years.

ii., but equally to *the Adversary*, Satan, in the book of Job. It is remarkable that the term Messiah, little used by the Church as a title of our LORD, has always been a favorite with the sects. They are followers of the Messiah, they are "seeking for Jesus." While the early heresies were, as a general rule, inimical to CHRIST, denying His Divinity or His Humanity, and stripping Him of His glory, the great mass of modern sects are zealously affected to His Person,⁵ and even where they go most astray are jealous of every thing that may seem to detract from His Honor.

It may also be noted that these other little boats came out "near the place where they did eat bread;" and that the controversy in which their occupants afterwards were entangled was what became,—though it was not so at first,—the great question of the Reformation.

With such indications of the possible drift of this narrative, let us examine it somewhat in detail:

The time is "the day following"—*ephaurion*, the morrow, the dawn of the new era; for such seems always the spiritual import of this and like words. Its number is 1024, twice eight times eight times eight, a symbol of revival, renewal, reformation. Put the same phrase in the genitive, so as to signify what is *of the morrow*, what belongs to the day not yet revealed, and we shall have 1224, the number of the mystic net, eight times one hundred and fifty and three.

"The people which were on the other side of the sea," 4036: four of universality by 1009, which I interpret, humanity under the reign of CHRIST.

⁵ Palmer, in his book on the Church, elaborately defends the continental Reformers from the charge of schism, on the ground of *necessity*: they did not separate themselves from the continuity of the Church, but, in seeking for JESUS, were separated from it. The ground on which they defend themselves, is substantially that of the text: "*and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone.*" In the corruption and confusion of the sixteenth century, the Church seemed to have been left alone, and in seeking for JESUS, earnest men were tempted to look away from the Church.

"Seeing that there was none other boat there save *that one* (215, the number of "the mountain" to which Lot was commanded to flee), wherinto His disciples were entered," 4888, the four thousand of Catholic dominion, the 888 of the holy name, JESUS. We have noticed before that the embarkation of the disciples, verse 17, is 10888, a number of the same meaning.

If we put the two clauses together, "the people . . . seeing," &c., the whole is 8924, the four of Catholicity by 2231, numbers of the Incarnation and of Deity: which expresses, under another form, the same thing precisely as 4888.

"And that JESUS went not with His disciples into the boat, but that His disciples were gone away alone," 8252: which being added to the preceding gives 17176, seventeen thousand of God's people, and eight times twenty-two; or, by factors, eight times nineteen (regenerated humanity) by 113, a number of transgression and confusion. The absence of JESUS from the ship gives place to the thirteen.

But the word *epaurion*, 1024, has not yet been taken in: add it, and we have 18200, which is one hundred times the number of Jacob, *the wrestler*, fourteen by thirteen. It is a fit symbol of the disciples alone without JESUS, in the Apostolic ship; of the Church left to human guidance, and exposed to the storms and buffetings of the world.

"Howbeit there came *other boats* (364) out of *Tiberias* (702) —nigh unto the place where they did eat bread."

The first half of this significant sentence is 1152, eight times twelve times twelve: the coming of the other boats out of Tiberias, the sudden rise of the sect system of modern times, was a true revival in the Church, and for that cause it is entitled to the name of the Reformation. Rome itself profited by the movement. Trent itself not only professed to be, but was in many respects, a reforming Council. In morals, in discipline, in missionary and educational zeal, a new era came in with Luther and Loyola; and what afterwards proved the bane of the Reformation, the tendency to form new sects on the one

side, and to develop new religious Orders on the other, was the result of such an awakening as had seldom occurred in the world's history before.

And the whole sentence yields a number even more suggestive: it is 5643, the A. M. date of the first decided steps taken in the way of separation. In the year before, Luther had appealed from the Pope ill-informed, to the Pope better informed; now he denounces the Pope altogether. The same year occurred the dispute at Leipsic, and Carlsstadt comes on the stage, with wild dogmatic issues which proved the bane of the Reformation. The same year, A. D. 1519, Zuingli is installed at Zurich; and the principle which legitimates sect, the liberty of each congregation to form a new creed and order for itself out of its own interpretation of the Bible, is formally promulgated and fearlessly carried out. This year, therefore, is the true epoch of the "other little boats," of an interminable disintegration into sects and schools.

On the whole, the coincidence of the number with a date so appropriate to the spiritual meaning of the passage is at least remarkable: we shall find in the next Chapter that the token is repeated; so that the two features of these mysterious voyages which seem to foreshadow the Reformation are both distinctly marked by the date of that event. But to proceed:

"After that the LORD had given thanks," 4215: this being added to the number of the preceding clause gives for the whole 9858, thrice thirty-one by twice fifty-three.

"When the people therefore saw that JESUS was not there, neither His disciples, they also entered into the boats and came to Capharnaum, seeking for JESUS," 12405, twelve thousand of the Church and fifteen by three to the third power, numerals full of hope for the voyagers in the other little boats.

And this is confirmed by the value of the significant phrase that follows:

"*And finding Him beyond the sea:*"—the multitude who seek JESUS find Him, even though their devotion be alloyed with

unworthy motives: they find Him beyond the sea—at the end of life's voyage. And the number of this event is most fully 3375, fifteen by fifteen by fifteen, the concentrated symbol of the Second Resurrection. The remainder of the verse, "they said unto Him, Rabbi, when comest Thou hither?" is 3427, making for the whole 6802, four times seventeen hundred, and three two.

"Jesus answered them and said, Verily, verily, I say unto you, *Ye seek me* (680, the number of the ship), not because ye saw the miracles, but because ye did eat of the loaves, and were filled:" 11927, seven times seventeen hundred, and three to the third power.

"Labor not for the meat that *perisheth* (2642), but for the meat that *continueth unto life everlasting* (4765), which the Son of Man (3088) shall give you (the amount so far being 12459), for Him hath God the FATHER sealed" (3281, seventeen by 193): the whole verse being 15740.

This brings us to a period in the narrative, namely, to the point where the multitude seeking JESUS in their imperfect way, and finding Him, are rebuked for their shortcomings, but at the same time not rejected. The sum total, so far, is 74932, thirteen by 5764, thrice nineteen hundred, and eight times eight. The number of transgression is predominant, but the eight times eight implies an element of life.

The last verse quoted, 27, is particularly rich in significant numbers.

There is the contrast between the meat that *perisheth*, 2642, numbers of transgression and Antichrist, and the meat that *endureth unto life everlasting*, 4765, four thousand of Catholicity, 765, five times the sacred one hundred and fifty and three. Moreover, the entire precept, "Labor not" and so on, is the beautiful number 12459, twelve thousand of the Church Catholic, thrice one hundred and fifty and three of the Sons of God. The phrase, "which the Son of Man unto you shall give," brings out the eight of new life at every word: which, 58—the Son, 808—of Man, 3088—to you, 3588. But the full

expression, "which the Son of Man shall give you, for Him hath God the FATHER sealed," is still more striking, the sum being 7888, the seven thousand of a spiritual era with the 888 of the holy Name: or, by factors, it is the seventeen of God's people by the eight of new life by fifty-eight of jubilee and new life. What better bread could heart desire?

Yet the miracle of the loaves and fishes, the type of this bread from heaven, has numbers equally expressive.

The loaves are 1071, seven times one hundred and fifty and three; *five barley loaves*, 2380, seventeen by twice seventy; *about five thousand men* 2771, and they did all eat and were filled, 2771, seventeen by 163; while the *two fishes* (S. Mark vi. 41) are 2664, thrice 888 of the sacred name JESUS, or twelve times 222 of the Incarnation. In these two fishes, by the way, the Fathers beheld a type of the Incarnation, the word *Ichthus*, being composed of the initials of JESUS CHRIST, SON of GOD, SAVIOUR, on which account the Fish was the most sacred of the emblems of the early Church. So, in the miracle of the seven loaves (S. Mark viii.), the multitude were *about four thousand* (of Catholicity) 2666, twice 1333; *the seven loaves*, 2427, twice twelve hundred, and three to the third power; *little fishes*, 1034, one thousand, and twice seventeen; *the broken meat that was left seven baskets*, 4765, seven times seventeen by thirty-five; *the manna*, 512, eight times eight times eight; "To eat of the hidden manna. (Rev. ii. 17), 3552, four times 888; *the bread of GOD*, 1995, fifteen by one hundred and thirty-three; *the bread of life*, 2264, twenty-two of the Incarnation, eight times eight of life; *the bread which came down from heaven*, 3222, three thousand (twice fifteen hundred) and 222 of the Incarnation; while, on a larger scale, we have such passages as the following:⁶

"Said therefore to them (1651) JESUS (958)⁷, Verily, verily,

⁶ John vi. 53, 54.

⁷ Here the name is with the article, 70 + 888: nine hundred of humanity, fifty of deliverance, eight of new life.

I say unto you (1536, 3×8^s), Except ye eat *the flesh* (680, the number of *the ship*, &c.) of the Son of Man, and drink His blood, ye have no life in you" (12405, fifteen times 827, eight hundred, and three to the third power): the whole verse is 15014, fifteen of the Second Resurrection, and fourteen of the SPIRIT.

"He that eateth my flesh (3313), and drinketh my blood (1953, thrice 651 the number of the LAMB),^s hath life everlasting, and I will raise him up at the last day (7272, 8 times 909, humanity quickened): the whole, 12538, which being added to the verse preceding gives 27552, or four times 6888.

In short, the whole of that wonderful sixth Chapter of S. John and all the miracles connected with it are instinct with numbers beautifully appropriate. To do justice to the subject would require a volume rather than a Chapter.

Among the many striking facts brought out, we may specially notice the coincidence of number between the multitude seeking for JESUS, and the precept with regard to His flesh and blood:

"When the people therefore saw that JESUS was not there,

^s This finding of thrice 888 in the Two Fishes, the 7888 of "the meat which endureth unto everlasting life," &c., the thrice 651 of the LAMB in "drinketh my blood," with other numerals here mentioned, have a very direct bearing on the doctrine of the Real Presence.

[Sometime after his last touches (*not* the finishing touches) had been given to this work, the author said, in answer to the inquiry of a friend on this point, that "in studying all the allusions to the Blessed Eucharist, both in the Old Testament and in the New, he had been most forcibly struck with the prominence of the idea of eating and being eaten. In the Feeding, for instance, the Bread was eaten; and the Fishes were eaten: both the Bread and the Fish being Our Lord Himself. And when our LORD is risen, He 'broils us and eats us' (S. Luke xiv. 42, and S. John xxi. 10). In all the numbers of these things, the fact of *Eating* came out so powerfully as *essential to worship*, that it seemed almost heretical to pretend to worship without eating." He was very strongly opposed to *substituting* the presence at the Holy Eucharist for purposes of adoration, *instead* of the devout and regular *reception* of THE BODY AND THE BLOOD.—EDITOR.]

neither His disciples, they also took shipping and came to Capharnaum, seeking for JESUS," 12405:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you:" 12405.

It is a number of the Church, of new life, of the second resurrection, of the Trinity: or, by another analysis, it is 12400, four times thirty-one hundred (124 being also the number of Eden), plus 5 of the Law.

It is needless to call attention to the frequency of the 888 in this Chapter. I may observe, however, that the summing up of the dispute with the multitude (vi. 59), "These things spake He in a synagogue teaching in Capharnaum," yields the striking number 4999, an indication of finality and judgment. The question, "*How* can this man give us His flesh to eat?" is the last great controversy, the final stumbling-block. In the youth of Christianity men asked "*What* hath God done?" When we come to ask, "*How* can He do it?" it is the sign of old age, and of the end near at hand.

CHAPTER XXXIII.

THE WALKING UPON THE WATERS.

S. MATTHEW relates two voyages of the disciples, the one identical with that recorded by S. John, but with the interesting addition of Peter's attempt to walk upon the waters; the other, an equally significant scene, in which JESUS is not absent from the vessel, but asleep while the storm is raging.

The first (S. Matt. xiv. 23-33) divides naturally into three scenes: first, the ship overtaken by the storm, with JESUS coming to its rescue (verses 23-27); secondly, Peter's venture and failure of faith in walking upon the waters; thirdly, the entrance of JESUS into the ship, the lulling of the storm, and the worshipping of Him as truly the SON OF GOD.

The spiritual import may best be given in the words of S. Augustine, quoted in Wordsworth's notes :

"As the LORD left the multitudes and went up into the mountain to pray, so after the Resurrection He went up on high and there intercedes for us. Meanwhile, the ship bearing the disciples, that is the Church, is tossed and shaken by the tempests of temptations. We must abide in the ship : for though in the ship there may be peril, outside of the ship there is sure destruction. Though the ship be troubled, still it is the ship. Abide by the ship, therefore, and call upon God. In the fourth watch of the night, namely, the close of the night, the end of the world, comes the LORD. He seems to walk upon the swelling waves, upon the principalities and powers of this world, and all the madness of this world He treads under His feet."

The venture and failure of S. Peter is not treated so boldly by the Fathers, Time the great teacher not having as yet written his comment upon it.

S. Augustine cites it, however, as an illustration of the maxim, *He shall be saved, yet so as by fire* : that is, he who builds upon the right foundation, but with perishable and combustible material, *wood, hay, stubble*, shall see his work perish and shall suffer loss, yet shall be himself saved at the last by a merciful intervention. Peter failed in his attempt, and was rebuked for the failure, but was enabled by a special grace to return into the ship which he had left.

Now Peter is the type of the Western or Latin Church, with which his name has been ever identified. His venture, therefore, if it has like the rest of the narrative a prophetic meaning, would seem to indicate, on the part of that Church, some pre-emptuous effort outside of and beyond the Apostolic ship, some heroic but perilous innovation upon primitive faith and order, some grand career of spiritual ambition, which in the end shall fail and come to nought, though the over-zealous adventurer shall himself be saved from the extreme consequences of his temerity.

And something of this kind is intimated, not here alone, but in all the marked incidents of the great Apostle's life. When

he confessed the Divinity of his Master, he immediately thereafter so acted as to bring upon himself the scathing rebuke, "Get thee behind me, Satan. *Thou art a scandal to me*. For thou savorest not the things that be of God, but those that be of men." It will be shown in another place¹ that this phrase, *Thou art a scandal to me*, is not only a most expressive number in itself, but that it is identical in its facts with the promise, "Thou art Peter," and so forth : a fact which seems to identify the great Apostle with the Church even when he was acting the part of Satan.

In like manner, the warning, "Satan would desire to have thee, and sift thee," and so on, bears in the same direction. So also the covert warning *addressed to Peter* (Luke xii. 45), "But and if that servant shall say in his heart, my LORD delayeth His coming, and shall begin to beat the men servants," which is 9126, thirteen times 702, *the number of the Church*. So again, with Peter's exuberant self-confidence followed by his scandalous denial of his Master : and so, finally, with that command, which like all the rest, seems to have a prophetic air, "*When thou art converted, strengthen thy brethren*."

These things may have a reference to Peter as perpetuated in history, through the Apostolic succession : and if so, they would seem to indicate a Satanical development, a presumption consisting partly of divine faith and partly of fleshly self-confidence, a tyrannical abuse of the stewardship of the House of God, a sublime scandal, in short, co-extensive with the Church itself, all which, however, shall lead to a merciful out-stretching of the Divine aim, so that while the works perish yet the worker shall be saved.

But what is the meaning of *the walking upon the waters*? According to S. Augustine, it indicates the power which treads the swelling waves of human opposition, which tramples upon principalities and powers, which plants the heel of the victor upon the madness of this world. In other words, it is synonymous

¹ See Chapter XXXV., page 542.

with that power promised to CHRIST alone, "*Thou shalt break (the nations) with a rod of iron : Thou shalt dash them in pieces like a potter's vessel.*"

And this is precisely the point in which "the successors of S. Peter," in his name, appealing to his commission, and invoking his aid, have vainly attempted to imitate the sovereignty of God, and to become as it were the vicegerents of His Providence. The Hildebrands and the Innocents walked upon the waters. They trode upon the necks of kings. Abandoning the meek policy of the primitive brotherhood, and going forth alone, in the sole name of S. Peter, they labored to subjugate the world by courageous aggressions and stupendous claims of power. And for a time they succeeded. But at the very moment when the victory seemed complete, and when the grandest monument of dead faith² rose like an exhalation into the air, to celebrate in "the eternal city" the triumph of S. Peter ; when the most gigantic of all simonies, the sale of indulgences, was replenishing the papal coffers for the most gigantic of all achievements of human art : then, all of a sudden, *the wind* began to be *boisterous*, and amid the storm of the Reformation Peter began to sink. The further fact, that he did not sink altogether, that Rome was not overwhelmed, that Western Christendom was not engulfed in a chaos of conflicting dogmas, must be attributed to a Divine intervention, and may even suggest the hope that there is a grand future yet to the Peter of prophecy. His work must perish. Popery must sink.³ But Peter

² This may seem a strong expression : but the times of Leo X., if not more wicked than any before, were marked by an unblushing atheism which banished the very language of religion from the higher ecclesiastical circles, and substituted for it the choice Latinity of Cicero. Hence Luther was stirred in Rome as Paul was at Athens. He found no faith there. Whatsoever may be Rome's sins at present, there can be no doubt that she was much reformed by the power of the Reformation.

³ I must here express my conviction that the slaying of that wicked one, the destruction of the harlot, the terrible scene at Armageddon, the running of blood up to the bridles of the horses, the banquet of the fowls of heaven, and other like images, are not to be interpreted in a causal sense. The

himself *must be led back into the ship*. Apostolic faith and order must reign once more. Simon must be converted that he may strengthen his brethren. In short, the prophecy addressed to apostate Judah, Zeph. iii. 11, may apply to apostate Rome : "*In that day thou shalt not be ashamed for all thy doings (which phrase is 666), wherein thou has transgressed against me : for then I will take out of thee them that rejoice in thy pride, and thou shalt no more be haughty because of My holy mountain.*"

I have laid no little stress upon this feature of the narrative : for if there be a prophetic meaning in these typical acts, the part taken by S. Peter cannot be less significant than the other features of the story ; and if significant at all in a prophetic way, it must bear chiefly upon that portion of the Church in which his name has been so much appealed to, and in which his virtues and his infirmities have been so wonderfully reproduced.

Let us proceed with the story, in order :

First. *The Ship overtaken by the Storm :*

"And when He had sent the multitudes away, He went up into the mountain apart to pray : and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves, for the wind was contrary."

This is in all 15365, the 153 of the Sons of God, with the sixty-five of corruption or disintegration.

"And in the fourth watch of the night JESUS went unto them, *walking upon the sea* (2678). And when the disciples saw Him walking on the sea, *they were troubled, saying, It is a spirit* (3926) ; and they cried out for fear. But straightway

wath of God is His love. The vengeance of the Saints is the conversion of sinners. The treading of the wine-press is the changing of the grapes of the earth into the wine that gladdeneth the heart of God and man. Even "that wicked one" is to be slain by "the breath of His mouth : " the sword of Armageddon is the Word of God ; and the breath of His mouth, the sword of His Word, is simply the preaching of the Gospel. Hence, it seems to me, the Jews are to be converted ; the heathen are to be converted ; Rome is to be converted ; we are all to be converted—and so, slain.

Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

This is 26495: the whole narrative, so far, is 41860, thirteen by twenty-three by ten times fourteen. The ship is still involved in the storm of temptation, and the thirteen and twenty-three are still appropriate.

Secondly, *Simon Peter's venture*:

"And Peter answered Him and said, LORD if it be thou, *bid me come unto Thee on the water* (2691, thirteen by twenty-three by nine). And He said, Come. And when Peter *was come down out of the ship* (2106) he walked upon the water, to go to Jesus. *But when he saw the wind boisterous* (3042, thirteen by thirteen by eighteen), he was afraid; and beginning to sink, he cried, saying, LORD, *save me* (1365). And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (9529, thirteen by seven hundred and thirty-three)?

This completes Simon's attempt, and amounts to 31473, thirteen by nine by 269. His venture, therefore, is marked by thirteen. The whole of the story, so far, that is, the whole account of the time when Jesus is out of the ship and the storm prevails, comes to the marked number 73333, which is thirteen by 5641.

This accumulation of thirteens is marvellous enough. But still more striking is that other factor 5641, for it is the A.M. date of the Dispute about Indulgences, the first blast, as it were, of the boisterous wind of the Protestant Reformation. The year after, Luther appealed from the Pope, and a year later still, the work of separation and of reorganization began. This later date, as we have seen, connects itself appropriately with the *other little ships*, the innumerable sects of our modern Christendom. But it is in the year 1517, A.M. 5641, that the Reformation is commonly dated; and in that year, if any, Peter began to sink, and the Apostolic See of the West seemed to have reached the end of its stupendous ventures, and in all human probability was about to be en-

gulfed in a flood of worldliness at home and opposition from abroad.

But it did not sink: it was only rebuked. Rome⁴ lost much of her prestige, but retained not a little of her power. The elements, however, are boisterous still. Italy itself is staggering in the storm. May we not hope, that, rebuked by the awful teachings of social, political and religious anarchy, the leader of the West may yet come back to the Ship; may yet return to Apostolic faith and simplicity: and, the LORD at the same time entering the ship once more, a united Christendom shall resume its first works and advance to the conquest of the world?

Thirdly, *The entrance into the ship*:

"And when they were come into the ship, the wind ceased (4592, forty-one by 112, which last is the number of *JEHOVAH Elohim*, the LORD God of the Old Testament). And they that were in the ship came and worshipped Him, saying, Of a truth, Thou art the SON of God) 2227, twenty-two of the Incarnation and three to the third power of the Trinity, or, by factors, seventeen of God's people by one hundred and thirty-one.

The whole narrative, so far, is 86403, eighty-six the number *Elohim*, God, and 403 which is thirteen of Atonement by thirty-one of the name of Deity. No number could be more appropriate to the final act of the story where Jesus is worshipped as the SON of GOD.

⁴ The numbers connected with Rome in the N. T. are, like everything else connected with that Church, of a mixed and conflicting character. First, the salutation of S. Paul, Rom. i. 7: *to all that are in Rome*, 2604, four times 651, the number of Job xix. 29, threatening the wrath of the Sword, or (as I interpreted it in that passage) the wrath of the Lamb: *to all that are in Rome, beloved of God, called saints*, 4693, thirteen times nineteen by nineteen, numbers of humanity and transgression. *To Rome*, Acts xxviii. 16, is 1213; *Rome* (acc. with the article), Acts xxviii. 14, 1356, twelve times 113; but *Rome* (acc. without the article) is 998, the number of the *Bride* in Revelation. In short, there are numbers of the Lamb, the Bride, the Church, mixed with numbers of humanity, judgment, sin.

Or, if any could be more appropriate, it will be found by adding the value of the introductory verse, 22: "And straightway Jesus constrained His disciples to get into the ship, and to go before Him unto the other side, while He sent the multitudes away," 13053. This being added, we have for the complete record 99456, which is 888 of the holy name Jesus by 112, twice seven times eight, the number of *JEHOVAH ELOHIM*, the Sacred Name in the Old Testament. In short, the very numbers of the story sympathize with the disciples, and declare Jesus to be in verity the Lord God.

CHAPTER XXXIV.

JESUS ASLEEP IN THE SHIP.

In the other voyage related by S. Matthew (viii. 23), Jesus is in the ship, but asleep on a pillow in the hinder part of the vessel. The storm arises, and the Church is almost overwhelmed. But at length He awakes. rebukes the disciples for their want of faith, and silences and muzzles the howling tempest. A great calm ensues. The rowers betake them to their oars again, and the ship is impelled over a tranquil sea.

In the spiritual interpretation, one cannot but notice in this narrative, and in its parallel in S. Mark, the absence of those expressions which indicate finality. Nothing is said of *the shore*, or of the "City of Comfort" there is no jubilant acknowledgment of the Son of God. The disciples are left in a sort of wonder and amazement (which S. Mark attributes to hardness of heart), and arrive at the country of the Gergesenes, where they are met by demons and a svinish people. It seems to me, therefore, that the "great calm" of this narrative foretokens merely that peace of the Church, that cessation of the storms of persecution, which followed the first three centuries, and is not typical of the final and complete triumph.

"And when He was entered into the ship,¹ His disciples followed Him: " 6822, sixty-eight hundred (ten times the number of the ship or four hundred times the seventeen of God's people), and twenty-two of the Incarnation. Jesus in the ship with His disciples is the Lord indwelling in His body the Church.

"And behold there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep: " 10520, ten thousand, and forty times thirteen. The whole account, so far, is 17342, seventeen thousand of God's people, three hundred of the Ark, forty-two of Antichrist; or by factors, thirteen times thirteen hundred and thirty-four (twice seventeen). It is a number of the Church militant, struggling with the elements of this world.

"And His disciples came to Him, and awoke Him, saying, Lord, save us, *we perish* " 2 666, the number of the beast, or of the Roman Empire. "And He saith unto them, Why are ye fearful, O ye of little faith?" All this is 10068, where we notice the sixty-eight again, four times seventeen of God's people: by factors, it is twelve times 839, the eight of new life, the thrice thirteen of corruption.

"Then He arose and rebuked the winds and the sea, and there was a great calm."

It was not the calm of the shore, however; it was merely a tranquil sea. The rage of the elements had subsided. Violent persecution had come to an end. The world and the Church were friends. As had occurred long before in the antediluvian world, the sons of God and the daughters of men, the spiritual and the secular powers, had come to a good understanding, and were wedded to one another, to the seeming advantage of both. For the fruit of this union of Church and State was, in the world

¹ The article is always used in the original, the phrase being 680, forty by seventeen.

² According to S. Luke, it reads "Master," 897, thirteen by thrice twenty-three; "Master," 897, "we perish," 666: but the sum is full of hope, 2460, four times fifteen by forty-one.

before the flood, a gigantic race of "mighty men of old, men of renown," a splendid civilization. And the same result followed the union of Church and State under Constantine, and at a later period under the Charlemagnes and Othos. The calm which followed the times of Diocletian proved not only "great," but in some sort glorious. But it led nevertheless to fearful corruptions in the Church. The great calm has been the occasion of a great falling away. In this world, peace and purity can never exist together. Their embrace is reserved for the shore beyond.

Hence the number of the sentence last quoted is the very expressive numeral 4065, the four thousand of Catholic dominion with the sixty-five of corruption: this 4065, moreover, is the very number of Gen. vi. 4, which describes the fruits of the earliest alliance of things spiritual and profane. To proceed with our present narrative:

"And the men" (1209, thirteen by thrice thirty-one) "marvelled, saying, What manner of man is this, that *even the winds and the sea obey him?*" The words italicized are 3939: the whole sentence, 9335; the same, with the preceding sentence, 13400, the thirteen of corruption, the four hundred of Catholic dominion.

This expression, "*and the men*," is so unusual as applied to the followers of our LORD, that commentators have supposed there were others in the ship besides the disciples. The supposition is hardly probable, and not necessary. On the contrary, the peculiar term may be an intimation that this "great calm," the cessation of persecution, had *humanized* the Church so to speak, leading her rulers to rely less on supernatural aid, and more on man's wisdom and strength. For such undoubtedly was the change that was effected by Constantine. From that day downward, "the disciples," the rulers of the Church, have thought and acted more like other men, more on the principles of earthly policy, than in the days of the Apostles or of the first three centuries. This change might well be intimated by substituting the term "men" for the customary appellation

of "disciples." When Cæsar addressed his mutinous soldiers as *Quirites*, they all burst into tears and were disarmed, for they felt the rebuke so exquisitely pointed. There may be a like point where the HOLY GHOST declares, that "*the men marvelled*" at the wonderful power of the LORD.

It accords with this view of the subject that the numerical value of the phrase is 1209, the twelve of the Church, the *nine* of humanity. *Men* marvelled at God's power, when the Diocletian storm so suddenly subsided into the calm of a Church established. Eusebius, intoxicated with the fumes of imperial favor, fairly dotes upon the wondrous and glorious change. The Bishops of Nicea banqueting in the palace hall, present a scene which he compares to the wedding feast of the LAMB. Such overweening joy was *human*; that it was in any way Apostolic, or in the Spirit of CHRIST, may well be doubted.

The whole narrative amounts to 40810, which I interpret as forty of probation with the 810 of "the mountain" of intercession to which our LORD retired before the other voyage. The number is appropriate to the Church militant, still involved in the wilderness of this world, and contrasts with 41999, and the other expressive numerals of the voyage to Capharnaum. The ship, in fact, is still at sea, though the violence of the storm has ceased. The Church is still in the world, though peace or rather a truce, has been established: though the heathen no longer rage together, nor do the people imagine a vain thing. Hence the number 40810 may also be interpreted by factors as *seventy* of rest by 583, which last numeral may be resolved into 580 (the number of *alleluia*, a note of jubilee or deliverance), and three of perfection.

S. Mark gives the same account,³ with some additional details, and with a like spiritual drift, so far as we may judge from the numbers.

³ In S. Mark vi. 52, their marvelling is expressly censured as showing that "their heart was hardened."

⁴ S. Mark iv. 35.

"And the same day, when the even was come, He saith unto them, Let us pass over unto the other side. And dismissing the multitude, they take Him, even as He was, *in the ship* (2145, thirteen by five by thirty-three); and *other little ships* (364) also were there with Him. *And there is a great storm of wind, and the waves beat into the ship, so that it is now filling.*⁵ (6396, thirteen by twelve by forty-one). *And He was in the hinder part of the ship, asleep on a pillow* (4992, thirteen by six by eight times eight, the number of life predominating, for the Life was there though "asleep"). And they awake Him, and say unto Him, Master, carest thou not that we *perish* (666, the number of the Latin Empire, the great persecutor). And He arose, and rebuked the wind, and said unto the sea, Peace, be still."

This brings us to the end of the storm: the number is 38519, which is twice *nineteen* thousand, and five hundred and *nineteen*, or by factors, thirteen times 2963, twenty-nine hundred, and seven times nine. The elements of humanity and transgression are most prominent. We come next to the calm.

"And the wind ceased, and there was a great calm:" this is 1554, twice the 777 of the Christian or spiritual era. Moreover, it brings the narrative to a number beautifully appropriate, 40073, forty of probation, seventy and three of rest and perfection. It is a rest in the wilderness, a lull in the storm, and not a finality like that of the voyage to Capernaum.

The rest of the narrative brings out numbers equally significant: but it is so intimately connected with the story of the Gadarenes, that a thorough treatment of it would require more space than can be here afforded.

On the whole, the patristic idea that these wonderful works of our Lord are prophecies as well as miracles, is amply borne out by their marvellous numerals.

⁵ Some copies read *upon*: I follow Wordsworth.

CHAPTER XXXV.

THE DOUBLE INTERPRETATION OF NUMBERS.

IN a system so intricate and extensive as that which we are examining, certain difficulties must occur, from the nature of numbers and from the imperfection of all human vehicles of thought.

Language itself is more or less ambiguous; and there are words not a few which admit of a good sense, or a bad, according to their context. Symbolical language is particularly subject to this law, being in its nature suggestive, rather than definitive. The "lion," for example, is a figure of CHRIST in the Apocalypse, though generally an image of Satan. Even "the serpent," in one place, represents Him who hung upon the tree; and "the wisdom of the serpent," which is synonymous with craft, may nevertheless be made a type of that prudence which can consist with the innocence of the dove.

In such cases generally, the meaning of a figure is easily enough determined by the context, or by the spirit of the passage as a whole.

But there are cases, especially in the Apocalypse, where the soundest interpreters may differ diametrically in their rendering of a figure, some regarding it as an emblem of evil, others of good.

Thus the great army of horsemen (Rev. ix.) is interpreted by Wordsworth to mean the host of good angels; and the lions' heads, and tails of serpents, and even the fire and brimstone and death which they deal forth, are shown to be significant of holy and beneficent powers. The interpretation, in this case, may be somewhat strained; yet Wordsworth finds solid support for it in the analogy of Scripture, and his remarks on the subject bring out the fact very clearly that all symbols

are capable of two apparently opposite senses, nay, that this double edge of the sword of God's word is one of its essential features. The good and the evil, the tares and the wheat, have a marvellous resemblance to one another. Medicine is but a poison used for the restoring of health : poison is but a medicine abused for its destruction. No creature of God is evil in itself. On the other hand, none is so good that it may not be perverted to evil. Even the Gospel is a savor of death to some, though a savor of life to others.

A great modern painter, in his picture of the Temptation, has given to Satan the very lineaments of the Son of Man : it is only in the expression that the two countenances are made to differ. And this is in accordance with the profoundest symbolism. Evil is a counterfeit of good. It is a blasted and blackened likeness, a sort of photograph in the negative : and it may be added, that the Atonement is that mysterious process by which the negative is restored to the positive again, and a true Divine likeness is wrought out through the false.

By tasting the tree of the knowledge of good and evil we became "as gods knowing good and evil : " by partaking of the tree of the Cross we become like God, knowing how to choose the good and reject the evil. The serpent's bite is cured by looking upon the serpent. The carcase of the dead lion is filled with bees and honey. Out of the eater comes forth meat, out of the bitter comes forth sweetness. Leviathan is smitten in the wilderness ; Leviathan is given to be meat for the people : yet He who is thus smitten, He who is the only meat, is none other than the Son of God.

Now this great mystery of the Cross by which evil counterfeits good, and good in some sense identifies itself with evil, can be expressed in symbols only by giving to all types the double and antithetical meaning. The Lion is CHRIST and Antichrist. The Serpent is Sin and Atonement for sin. The Rock of might is also a rock of offence : the stone of the corner is also a stone of stumbling. The Tree of the Cross bears the same fruit as

the tree of knowledge : but it is "of good and evil " on the one, of evil and good on the other.

And numerical symbols must fall necessarily under the same rule. While we may say, in general, that thirteen indicates transgression, and eight restoration, yet the eight of new life may be imitated by Satan, and the thirteen of sin may be assumed by the SON of GOD.

It will be seen in the course of this inquiry that this imitation of good on the one side and assumption of evil on the other is expressed in numbers with marvellous precision, all the most striking combinations on the one side being exactly reproduced on the other. The negative and the positive will be found to correspond in the minutest lines.

This is very obvious in the use of the number forty-two. There are forty-two stages in the wilderness, forty-two months of wicked Ahab ; forty-two children who mocked Elijah, forty-two generations that led to CHRIST ; forty-two months of Antichrist, forty-two months of the Church fed and sustained in the wilderness. And, in fact, the number forty-two being the spiritual seven multiplied by the secular six is equally capable of a good or bad meaning.

In like manner, in one of the earliest intimations of the great antithesis, *Hagar* and her son are the negative, so to speak, of *Isaac* the true heir of the promise. Yet *Hagar* and *Isaac* are identically the same number : each being 208, twice eight by thirteen.

Now in such a case, the interpretation is not difficult. The eight of revival or new life is appropriate to the Ishmaelite race, whose rise to a national position under the leadership of the false prophet is one of the miracles of history, a thing hardly less marvellous than the calling forth of Lazarus from the tomb. On the other hand, the thirteen of sin is appropriate to the chosen seed, either in the sense of actual transgression, or as applied to the "one Seed," in the sense of imputed guilt.

Hagar indeed is expressly declared to be a type of the destiny of the seed of Abraham according to the flesh. This

Hagar, says S. Paul, is Mount Sinai in Arabia, Jerusalem that now is. Her character as a bondwoman, and her rejection, foreshadowed that bondage and rejection which awaited the descendants of Isaac. The Jews to this day are spiritually but Hagarites or Ishmaelites.

And in a larger sense still, the seed of Hagar dwells in the presence of his brethren, confronting and affronting them, and usurping the chief place in "the tents of Shem." The Christians of the East, the spiritual seed of Isaac, are in bondage to the son of the bondwoman. Nor is their political subjection counterbalanced by any decided social or moral superiority. So far had the true religion been depraved and corrupted, that when Mohammed came he might justly claim to be a reformer: he was the herald of a grand renewal, of a specious resurrection, of a new and brilliant era of civilization, nay of a type of saintliness which in faith and courage and heroic self-devotion seemed a revival of the best days of the Christian Church. Thus Ishmael still lived in the presence of all his brethren, and with brow unabashed beheld them eye to eye: nay, as the son of Hagar was once seen "mocking" the chosen seed, so even now, after twelve hundred years of antagonism, a like scene is witnessed annually in the place where the Lord lay, and a Turkish guard watches with undisguised contempt the idolatrous intoxication of Armenians, Latins, and Greeks.

It is not inappropriate, then, that Isaac's very number should be mocked, or mimicked, by Hagar and her seed: that factors which apply properly to the one should be found applicable, though in a widely different sense, to the other.

But it may be objected to this kind of Antithesis, that while the resemblance or correspondence is provided for, there is nothing to indicate the essential contrast. The difficulty is met by that law of compensation which pervades the system. Though Isaac and Hagar have the same numeral, yet Isaac's *family* is a multiple of eight, Ishmael's a multiple of thirteen. The deficiency in each name is compensated in the group to which it belongs. Moreover, in this and many like instances,

the New Testament supplies what is omitted in the Old. Turning to Gal. iv. 22, where S. Paul allegorizes the story of Hagar and Isaac, we find *bondwoman* to be 533, and *of the bondwoman* twice the same 533, which is 1066, twice thirteen by forty-one: on the contrary, *of the free woman* is 1288, a grand churchly and dominical number, though it involves as factors *twenty-three* and *forty-two*. In this then we have both the resemblance and the contrast: the 1288, contrasts with 1066, yet both numbers involve thirteen, or its equivalents twenty-three and forty-two. So, a little further on, *Agar Mount Sinai* is 806, twice thirteen by thirty-one; so the description, *and is in bondage with her children*, 4563, thirteen by thirteen by three to the third power; so again, *then the one born after the flesh*, 1729, thirteen by seven times nineteen; so again, *the bondwoman* (in the accusative), 741, thirteen by thrice nineteen; *her son*, 1859, thirteen by thirteen by eleven; *the son of the bondwoman*, 1791, seventeen hundred, and seven times thirteen, or by factors, nine times one hundred and ninety-nine; and finally, *children of the bondwoman*, 1417, thirteen by one hundred and nine. In this last case the article is wanting in the received Text; the phrase is *children of a bondwoman*, 909, the number of "the daughters of men" in Gen. vi. 2.

On the other hand, *Isaac* (in Greek) is 232, eight times twenty-nine; *Agar*, 105, the forty of Judah *plus* the sixty-five of Israel. *Children of promise* is 714, the seventeen of God's people by the forty-two marches in the wilderness, or forty-two months of probation. The title *free* applied to Jerusalem is 555, the law fulfilled. So, in other ways, the New Testament brings out the contrast which the Hebrew seems to neglect.

I have dwelt upon this example: in others of the same kind the same principle applies.

It has been noticed before that the suggestion of a certain likeness in things most opposite is found in the 364 of the Serpent and the Messiah: which 364 again is the number of Satan. It is also the number of that Antichrist in the times of the Judges, *the son of Jerubbaal*, who was the first to introduce

among God's people the title *Abi-melech*, father-king,¹ thereby violating the fundamental principle, "call no man *father* on the earth, for all ye are brethren." He is therefore the head of that long line of despots in the House of God which leads to the development of "the man of sin."

In the same way, the thirteen to the third power of the great dragon is matched by the thirteen to the third power of Him who hung upon the Cross.

We shall find as we go on that cases of this kind are not accidental, or occasional merely, but belong to a thorough and consistent scheme.

A very striking instance may be found in the first mention made of *the Church*, in the promise to Peter (S. Matt. xvi. 18).

At the time when the son of Jonas was surnamed Peter, or *Stone*, for his firm confession of his Lord's divinity, he so acted immediately thereafter as to merit the reproachful title of a scandal or *stumbling-stone*, an offense to the divine Builder. And the Church, of which he was a pillar, has behaved in like manner ever since. Though the gates of hell cannot prevail against her, yet she has often proved, and still proves, an occasion of stumbling. In Christendom, as in Judaism of old, the tares are so mixed with the wheat, the brute so often plays the halot, Jerusalem the holy is so identified with Jerusalem Aholibah, that till the day of final separation and manifestation, the holiness of the Church must remain an object of *faith*, rather than of sight.

What could be more proper, then, than to find in Simon's name, in his title of reproach, and even in the promise made to him, a persistent reiteration of the numeral of scandal or offense?

Simon is 1170; thirteen by ninety: *an offense to me*,² 936, thirteen by eight times nine. This last number, it may be remembered, is the sum of the family in the Aik, with Ham included, the number without him being 888.

¹ The exact equivalent of *II Papa-Re.—Eunptos.*

² Literally, a scandal of me, *my scandal*.

But what is more striking still, the promise, "I say unto thee that thou art Peter, and upon this rock I will build *the Church* of Me, and the gates of hell shall not prevail against it"—all this involves precisely the same factors multiplied by an additional thirteen: it is 12168, thirteen times thirteen by eight times nine—thirteen times the number of the family in the Aik, thirteen times the number of "a scandal to me," thirteen times the phrase, "that He might gather together in one."

Moreover, the same thirteen and nine are factors of the number of *the Church*, which is 702, and of its synonym *the Profession*, or confession, Heb. x. 23. It has been noted in a previous Chapter that this 702 is a factor of the number of that ambitious Diotrophes who loved the pre-eminence in Apostolic times. What is even more significant, the same 702 multiplied by nine, 6318, is the value of that second and lamb-like beast which simulates the Church in the Revelation. It may be resolved into six times nine by thirteen, or twice three to the third power by thirteen.

And even *the Rock* itself, on which the Church is built, is in the nominative case 494, twice thirteen by nineteen.

So again, one of the grandest epithets of the Church, *pillar and ground of the truth*, is 2964, thirteen by twelve by nineteen.

In short, everything relating to the Church is suggestive of the stone of stumbling and the rock of offense:³ the nine and thirteen which are proper to the phrase, thou art *a scandal unto me*, are found to cleave equally to the promise of the Church's perpetuity and indefectibility.

It is important to observe, however, that the full expression of our Lord, the title of the Church in its highest spiritual character, is free from the factor of transgression, and contains only that numeral so often employed in Scripture in this con-

³ Which phrase, by the way, follows the general rule: *and a stone of stumbling and a rock of offence* is 2834, thirteen by twice 109. So also with *the stone (lithon)* 1 Pet. ii. : it is 169, thirteen by thirteen. So, in Is. viii. 14, *and for a rock of offence* is 728, thirteen by seven times eight. So with other passages of the same description.

nection, the number twelve. *My Church* (literally, the Church of Me) is 1212. The difference is analogous to that before pointed out between *the net* and *their net*, the last being a multiple of thirteen, the former being eight times one hundred and fifty and three.

And it is not merely a striking fact, but it is really wonderful, that the word *Church*, in all its cases and variations, yields numbers of marked significance.

Thus, *ecclesia* without the article is 294, seven times *forty-two*: namely, the forty-two stages in the wilderness, and the forty-two months of contention with Antichrist. In the genitive it is 494, thirteen by twice nineteen, the number of the Rock; in the dative, 294; in the accusative, 344, eight times forty-three.

With the article, it is, in the four cases, 302, 1002, 602, 702: where the *two* of the Incarnation is combined with the 300 of the Ark, the 1000 of CHRIST's reign, the 600 of secular completeness, the 700 of the SPIRIT.

The Church of Me is 812, 1512, 1112, 1212: where the twelve of ecclesiastical organization is combined with the eight of new life, the fifteen of the second resurrection, the twelve of perfect order. In the dative, it is combined with eleven, which indicates the Church of CHRIST in its transitional and imperfect character, when the Shepherd was smitten and the sheep scattered, the Apostolic college being then reduced to eleven by the defection of Judas.

Thus, when we come to the fullest expressions relating to the Church, the number twelve is decidedly predominant.

This may be illustrated further by the language of S. Paul to Timothy, already quoted in part. "Pillar and ground of the Truth," as stated before, is 2964, twelve by thirteen by nineteen.⁴ The fuller phrase, "which is the church of the living God, the

⁴ The definition in Eph. ii. 23, "His body, the fulness of Him that filleth all in all," is 6812, four times the 1700 of God's people and flock *plus* the 12 of Church order. It may also be resolved into four times *thirteen* by one hundred and *thirty-one*.

pillar and ground of the Truth," is the very marked numeral 6252, which may be resolved either into twice thirty-one hundred and twenty-six, or into twelve times five hundred and twenty-one: the twelve is prominent, the thirteen is comparatively latent. Moreover, the word *pillar* is 1200: the word *ground*, 961, which is thirty-one times thirty-one, a grand expression of that divine foundation on which the Church rests. The whole phrase, "pillar and ground," is 1200+31+31×31, a most suggestive combination. The reader may remember that the sacred family who were "the ground" upon which the Church of the Covenant was built, *Abraham, Sarah, Isaac*, are numerically the same 961, thirty-one times thirty-one.

And so once more, in that promise to Peter quoted and analyzed a few paragraphs above, its number 12168, thirteen times thirteen by eight times nine, may be equally well resolved into twelve thousand, and twelve times fourteen, numbers more obviously in accordance with the Church idea. In the same connection *the kingdom of Heaven* (in the genitive case) is 3588, twelve times thirteen by twenty-three; in the nominative, 2888, eight times nineteen by nineteen; in the dative, 3188; and in the accusative 3288, twelve times twelve by twenty-three. *The kingdom of GOD* is 1521, thirteen by thirteen by nine; *the gospel of the kingdom of GOD*, 3168, twelve times twelve by forty-four.

It is plain, therefore, that while there is a marked predominance of the ecclesiastical number twelve, and of the dominical eight in phrases connected with the Church, yet there is an equally persistent presence of thirteen, nineteen, twenty-three, forty-two, or other adverse numerals.

This is more apparent when we analyze the whole scene of Simon's Confession, verses 13-19, and find that not only the entire passage, but each principal section, is a multiple of such factors. The passage divides about the middle, between the word *CHRIST*, and *the Son*: *thou art the CHRIST—the Son of the living GOD*. The two sections thus made are respectively 26715 and 42926: for the first, twice thirteen thousand,

and fifty-five times thirteen; for the second, thirteen times thirty-three hundred, and twice thirteen. Otherwise divided, the important section 13-17, ending with the words *My Father which is in Heaven*, is 42084. The simple phrase at the end of verse 20, *JESUS is the CHRIST*, is 3003, thirteen by seven by thirty-three. Thus, the confession of CHRIST-involves the number thirteen: in accordance with which the very word *confession*, Heb. x. 23, is 702, the number of the Sabbath and of the Church, thirteen by two by three to the third power.⁶

If such cases were rare, they might be treated perhaps as paradoxes in numbers: their analogy might be found in those numerous passages of Scripture which taken by themselves convey a false impression, thereby teaching us the necessity of comparing things spiritual with spiritual, and of applying the spirit of the whole to the interpretation of each part.

⁶ A Roman Catholic, when he speaks of the Church, thinks of it as it now is, or of that portion of it which centres in Rome: whereas an Anglican, consciously or unconsciously, glances back to the remote past and forward to the ultimate future, so that his faith rests on the two pillars of memory and hope.

In their extremes, these two spirits drift readily into a mere legalism on the one hand, and a vague idealism on the other; but practically, among well-balanced minds, the *ecclesia*, the Church of the day, is more prominent, though not in an exclusive sense, to the Roman or Greek Catholic: while the *Kyriake*, the Lord's day of the future, commands the real homage of the Anglican or German.

It is striking that each should have adopted, in his own tongue, the phrase that exactly harmonizes with his particular belief: that while a Gallican and an Anglican both acknowledge the one Catholic body, yet a Gallican thinks most of the *ecclesia*, *Péglise*, 702, thirteen times the number of the Trinity and Incarnation, while an Anglican puts his hope in the *Kyriake*, the Church, 567, seven times the number of the Trinity and Perfection.

It is equally remarkable that those religious bodies which idealize the Church into a mere abstraction, and show an aversion to the very name, have universally drifted into Sabbatarian ideas, transferring to the *Sabbath* that reverence and devotion which others have yielded to its antitype the Church. When people speak of the Sabbath with a certain affectionate fervor, we may always expect them to speak of *the Church* in a tone of disparagement. And the converse is equally true.—*Earlier MSS.*

But cases of the kind are not by any means few. They are numerous and consistent. It is necessary, therefore, to give them a thorough examination, that it may be seen how far they tend to disprove, or at all events to qualify, the conclusions at which we have arrived in previous stages of our inquiry. The inquiry is somewhat laborious: but, believing in the maxim *exceptio probat regulam*, exceptions test the rule, and, if it be a real rule, prove it: I hope to show that these numerical difficulties are not only in keeping with the system so far explained, but add immensely to its interest and beauty, and to the overwhelming proof of a Divine purpose in it.

There is, in fact, one grand apparent exception to the supposed meaning of thirteen, which involves a large class of similar difficulties; and which is so marked and so persistent, that, if unexplained, it must nullify the force of much of the argument of this work, but, if satisfactorily accounted for, will not only prove the points we have immediately in view, but will incidentally shed light upon some of the deepest truths of religion.

In its most pointed form, the anomaly is briefly this:

While the Greek names of our LORD are generally,^a as we have seen, marked multiples of *eight*, the principal Hebrew names are equally pointed multiples of the antagonist *thirteen*.

Thus, the name by eminence, that which the Jews with an unconscious propriety never allow their lips to utter, the ineffable JEHOVAH, is twenty-six, or twice thirteen. Its meaning,⁷ according to the best authorities, is *He that is to be*, a prophetic name of the expected MESSIAH.

And the name ADONAI, which the Jews in reading substitute for JEHOVAH, is sixty-five, or five times thirteen. So also, ELOHM, another substitute, is ninety-one, or seven times thirteen. Finally, the name MESSIAH, as given in Psalm ii.,

^a The name *Jesus* of Nazareth is a marked exception: but this is hardly a Greek name, being rather a Jewish title of reproach.

meaning *His Anointed*,⁷ is 364, the very number of *Ha-Shatan*, the Adversary.

Moreover, if all these names be put together, so as to read, *The LORD, GOD, That is to be, His Anointed*, we have the amazing sum 546, which is the *thirteen* of sin by the *forty-two* of the Antichrist power.

Can this be explained? Can it be reconciled with the meanings of thirteen and forty-two, as heretofore assumed and proven?

There is one explanation so obvious, and so consistent with sound doctrine, as to deserve an attentive consideration; yet, at the same time so simple, that I hesitated long before putting it to the test, and preferred a more abstruse and philosophic theory.

Sin, I argued, is the abuse of free will. But, in the Supreme Perfection, there can be no such abuse. What is sin in us, therefore, is in Him a high prerogative of His essential goodness—as is implied in the Tempter's argument, "Ye shall be as gods." Sin, in short, is an assumption by the creature of what belongs only to the CREATOR. Hence, the number which marks transgression of the Law when applied to us, in Him marks only the privilege which we have usurped, the right to absolute freedom.

With this explanation I was content for a while; and still believe it to be sufficient to cover the case. But there is another, not inconsistent with this, but more obvious, more simple, and much better supported by the pure word of Scripture.

The MESSIAH was to come as *the offering for sin*. He was to bear our griefs, to carry our sorrows, to be wounded for our transgressions, to be bruised for our iniquities: the LORD was to *lay on Him the iniquity of us all*. Nay, He was to be *numbered* with the transgressors. In the still stronger language of S. Paul, He who knew no sin was to be *made sin* for us.

This awful truth of a *Vicarious Atonement*, by which inno-

⁷ It occurs about ten times in this form: for other forms see further on.

cence was made to take the place of guilt, and holiness to identify itself with sin, and the "Blessed forevermore" to bear the brunt of that anathema, *Cursed is every one that hangeth on a tree*: is the spirit of the testimony of the Law and of the Prophets. From the sacrifice of Abel to the scene of Calvary, the promised ONE appears as the LAMB slain from the beginning,—the Lamb of God bearing the sin of the whole world.

Now, could such a truth be conveyed by numerals, as well as by other types? And if so, could it be expressed more pointedly than by giving the Divine Victim the very number of the transgression for which He was to suffer, the very symbol of the enemy whom, by suffering, He was to conquer?

Or, to present the subject under a different light: Sin is a debt; atonement, the payment of the debt; sin and atonement, then, must be numerically the same.

Or again, sin is a robbery, the usurpation of a good which belongs to God. As it is written, Behold the man is become *as one of us*, knowing good and evil. Atonement is the recovery of the stolen property. As it is written, *He led captivity captive*. What could be more proper, then, than that the sacred thing originally belonging to God, the same as stolen or usurped by man, and the same as recovered and redeemed by CHRIST, should all be marked by the same expressive number, and that *freedom, transgression, atonement* should prove numerically the same? For Liberty is the good which man usurped, perverting it thereby into the direst bondage. Liberty is the captive which CHRIST redeemed. "The glorious liberty of the children of God," the unripe fruit of the tree of knowledge, is the ripe and mellow fruit of the tree of the Cross.

But there is another and opposite idea connected with the REDEEMER. He was ordained, not to die only, but "rather" to rise from the dead. He was to suffer once, but to be *the Resurrection and the life* forever. As the sacrifice and death come first in order, what could be more suitable than to embody them in the names and numbers of the Old Dispensation? But death and sin being once extinguished in His death, and life

and regeneration having taken their place, what could be more proper than to embody these in the names of CHRIST in the new dispensation? In the Hebrew, which is prophecy, He appears as the sin-offering for the world; in the Greek, which is history, He is the life of the world. On the Cross, He is *anathema*, *thirteen* times *forty-two*, the serpent lifted up, the scape-goat laden with concentrated wrath, the enemy of GOD transfigured and slain in His Divine person: from the grave He comes forth as the *eight* times *eight* times *eight* of Emmanuel, "GOD with us," or the *eight* hundred, *eighty* and *eight* of that holy Name JESUS, a name at which every knee shall bow, of things in Heaven and things in earth, and things under the earth, and every tongue shall confess that JESUS CHRIST is LORD to the glory of GOD the FATHER.

On some such theory the peculiarity of the Hebrew names may be accounted for, if only facts are found to accord with the theory. What is equally important, we may thereby account for the quasi-ubiquity of the factor thirteen. Sin and atonement embrace the Church and the world. If the same numeral stands for both, we may expect in that numeral an extraordinary prominence, an all-pervading presence alike in things sacred and profane.

I propose, in three Chapters following, to give the result of a careful examination of the Hebrew and Greek Scriptures in this connection, as nearly as possible in the order in which the experiments have been made. For it may not be amiss to repeat that researches of this kind are too laborious to be made at random. No one would be at the pains to sink a well, without some indications of a flow of water. No one would open a mine, without some token from the geological character of the country that minerals would be found to reward his labor. On the same principle, all the experiments³ in this work have been made upon a thorough "prospecting" of the ground;

³ Perhaps I ought to except a few experiments which I have made on the principle of a *negative test*, and which have proved the negative that I expected.

upon a well defined notion beforehand that *on theory*, or *supposing the theory of this work to be true*, such and such passages ought numerically to be multiples of such and such factors.

And in every experiment, I have found the fact and the theory to accord in the vast majority of passages examined, and especially in all which are of a marked and unmistakable meaning, much more satisfactorily and beautifully than I could ever have ventured to imagine possible.

I give most of the cases that I have thoroughly examined, some of a very interesting character I have omitted, because of their opening veins of thought which would carry me beyond the limits that I have set to the present inquiry.

CHAPTER XXXVI.

THE NUMBER OF ATONEMENT: OLD TESTAMENT.

IN accordance with the promise of the preceding Chapter, I proceed to analyze the passage which occurred to me first in connection with the Atonement, that wonderful prophecy of redemption and vicarious suffering, Isaiah lii., lii. Its clear predictions, and its sudden change of key at verse 13 of chapter lii., place it in the very forefront of the marked Messianic predictions.

As sometimes happens, the precision of the final result and some of the nicer points of numerical symmetry depend upon the choice we make among three or four "*various readings*." With *any* reading that we may select, however, the passage in all its important sections is strongly marked by the numeral thirteen. I follow the Text which is faithfully rendered in our English Version, except that in liii. 4, some copies of the Hebrew¹ repeat the emphatic word *Hc*: "Surely He hath

¹ It is given in the margin, with the Masoretic note of *alim exemplaria*.

borne our griefs, and *He* hath carried our sorrows." The repetition of the pronoun is beautiful in itself, and adds not a little to the numerical symmetry of the passage as a whole.

Likewise, there are three words in which there is a marginal emendation of the spelling, by the insertion of a *vav* in one case, of a *yod* in another, and by the substitution of a *yod* for a *zay* in the third. These Masoretic emendations I have followed.²

The Text thus settled, we observe that chapters lii. and liii. divide naturally into two main sections; the first a jubiliant strain on the subject of *redemption* in general, lii. 1-12, the second a most marvellous prediction of *the humiliation and sufferings* of the MESSIAH, from verse 13 of chapter lii. to the end of the following chapter.

The former of these sections is numerically 36582, which is *thirteen* times *forty-two* multiplied by sixty-seven. Here both of the adverse factors enter in, just as we have seen them in the Hebrew names of the MESSIAH. The third factor 67, being composed of the six and seven which are the elements of thirteen and forty-two, is in spiritual significance a synonym of those numerals.

The latter section is even more pointed in its symbolism. It is 47541, thrice *thirteen* by *twenty-three* by *fifty-three*. As the twenty-three and fifty-three are numerals of the same character as thirteen, and as the whole is multiplied by three, a number of perfection, it is a concentrated expression of the idea of the numeral of transgression.

But each of these large sections divides easily into minor paragraphs, each complete in itself, and each expressive of the leading idea.

Thus, the first verse of chapter lii. brings out *the beautiful garments*, namely, the white robes washed in the blood of the LAMB. Its value is 4602, thirteen by six by fifty-nine.

The fifth verse describes the servitude from which God's

² They are introduced by the *keri*, *legendum est*.

people are redeemed. Its value is 2860, thirteen by twenty-two by ten.

The seventh verse speaks of "the good tidings of good," the Gospel of Peace and reconciliation. Its value is 4082, thirteen by 314 (the three hundred of the Church and the fourteen of the SPIRIT).

The ninth and tenth verses call for joy and singing, because God hath comforted His people, *redeemed* Jerusalem, and made bare His holy arm in the eyes of all the nations. Their value is 6396, thirteen by twelve by *forty-one*—this last being the number of the entrance into Canaan, probation ended.

So, in the second section, verses 2-4 in Chapter lii., "For He shall grow up . . . smitten of God and afflicted," come to 7995, thirteen by fifteen by forty-one. Verses 1-5, "Who hath believed our report . . . with His stripes we are healed," are 13286, thirteen thousand, and thirteen by twenty-two.

Verses 6-8, "All ye like sheep have gone astray . . . for the transgression of my people was He smitten," are 8749, thirteen times six hundred and seventy-three.

Verses lii. 14—liii. 10, "As many were astonished at Thee . . . and the pleasure of the LORD shall prosper in His hand," are 36582, the *identical number of the great jubilate section* already given, *thirteen* by *forty-two* by *sixty-seven*. The song upon Mount Zion is answered by the wail upon the Cross: the lifting up of the voice of joy by the lifting up of the Son of Man. On the one side we have the redemption, on the other side its cost. It is a glorious Antiphon, twelve verses crying aloud to twelve, of precisely the same value though seemingly opposite in strain. But the two opposites are bound together and exquisitely harmonized by the verse between them, lii. 13, "Behold, my servant shall deal prudently . . . and be very high," the number of which is 1190, the *seventy* of rest in the Law fulfilled, by the *seventeen* of God's people.

Again, the verse just quoted has a double sense. Like its parallel in the Gospel, "*now* is the Son of Man *glorified*," it refers to the lifting up upon the Cross and to the glorious exaltation

to the Right Hand of God. The passage which I have given as the Antiphon to the first section dwells only on the Humiliation: we see in it the Cross, and naught else, save a gleam of satisfaction at the end, "When He shall see His seed, and the pleasure of the Lord shall prosper in His hand." But, in the last two verses of chapter liii., we return to the double meaning of the exalting and extolling, and a hint at least is given of the Crown won by the Cross. Putting, then, these three verses together, lii. 13 and liii. 11, 12, we have for their sum 10959, *thirteen* by *eight* hundred and *thirteen*.³ The *eight* of the Resurrection is partly hidden, partly revealed, amid the darkness of Calvary. How admirably this corresponds with the tenor of the passage—"Therefore will I divide Him a portion with the great . . . because He was numbered with the transgressors"!

Finally, the sum of the whole two Chapters is 84123, or *thirteen* by *nine* by *seven* hundred and *nineteen*. The numerals of judgment are combined with those of rest and atonement, "Now is the *judgment* of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

But to turn to other instances: the first mention of *bloody sacrifice* in the sacred volume occurs in Gen. iv. 4. We read: "And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering."

The value of this verse is 2093, seven times *thirteen* by *twenty-three*.

And the first announcement of the acceptableness of sacrifice for sin is in Gen. iv. 7, where the Lord says to Cain, "If thou doest well, shalt thou not be accepted? but if not thou doest

³ I have since discovered that this 813 is the value of Gen. i. 3: "And God said, Let there be light, and there was light." Moreover, the number is repeated a little further on, in the phrase "And God divided the light from the darkness." This combination of the eight and thirteen, therefore, is peculiarly significant.

well, *at the door sin lieth*: and unto thee his desire, and thou shalt rule over him."⁴

This passage (which I have given nearly in the order of the Hebrew) is generally understood to mean that "*a sin offering* lieth at the door:" namely, an atonement is provided, and expiation may be made. The value of the verse accords with this idea: for it is 5421, thrice *thirteen* by one hundred and thirty-nine (thrice thirteen). Moreover, each phrase particularly pertinent to the subject is a multiple of thirteen: "but if not," 78, six times thirteen; "thou doest well, at the door," 949, thirteen times three score and thirteen; "sin lieth, and unto thee his desire," 1989, ⁵ thirteen times "one hundred and fifty and three."

Again, the first three names that occur after Adam's fall exhibit a sort of type of the great drama of Atonement: Cain sinned; Abel suffered; Seth was appointed in place of Abel, being as it were Abel restored to life. These three names, representing the three acts of that grand Trilogy, Sin, Death, Life, are 160, 37, 700, or together 897, thrice *thirteen* by *twenty-three*; and the sum of their entire history (Gen. iv. 1-25) is 76832, which is thirteen times 5914.

Other well-known types of vicarious sacrifice are the *Scape-goat* (Levit. xvi. 20-27), and the *Serpent lifted up by Moses* (Num. xxi. 6-9): both these involve the numeral of transgression.

In the statute of the *Scape-goat*, the victim itself is 585, *thirteen* times *forty-five*, which last is the number of Adam and Lot, a symbol of humanity in general.

The first verse (xvi. 20), the choosing of the goat, is 3575, thirteen times *five* times *fifty* and *five*, a figure of the law fulfilled. The next three verses, 21-23, the driving of the goat

⁴ [The reader will do well to compare the treatment of this subject given on page 443 *et seqq.* This is the earlier, and that the later, work of the Author.—EDITOR.]

⁵ For a beautiful antiphon to this expressive number see the next Chapter.

into the wilderness, is 17005, thirteen times thirteen hundred and fifteen. The rest of the atonement, 24-27, is 18993, thrice thirteen by four hundred and eighty-seven. The whole is 39663, thrice thirteen thousand, and thirteen times *fifty-one*, which last is thrice the *seventieth* of God's people.

Ha-saraph, the serpent that Moses lifted up in the wilderness, the great type of the atonement on the Cross, is *the same number as the Scape-goat*, 585, thirteen times the significant forty-five.

Among the patristic types of the doctrine of atonement, none is more remarkable than the twin offspring of Judah and Tamar (Gen. xxxviii.), *Pharez* and *Zarah*. The *scarlet thread* called attention to this type: the fact that the birth of these two was a sort of atonement for the sin of Judah and of his sons, was an argument in its favor. It is remarkable that the two names, *Pharez*, 370, and *Zara*, 215, are together 585, the number of the goat and the fiery serpent. It will be seen, further on, that the word *kyphrr*, the Greek preposition of atonement, is the same 585.

In the account of the fiery serpent (Num. xxi. 6-9), two verses describe the sin of the people and the fiery judgment, with their repentance and the prayer of Moses for them (6, 7), making the sum of 7241, thirteen times 557 (five hundred, and thrice *nineteen*). In the next verse we read: *And the LORD said unto Moses, make thee a fiery serpent*, 1664, eight times eight by thirteen, a combination of the two ideas of life and death; *and set it upon a pole: and it shall come to pass that every one that is bitten*, 1430, thirteen times one hundred and ten; and so with other phrases. But the two verses together (8, 9), which describe the remedy, that whosoever looketh upon the serpent shall live, amount to the grand dominical 8886: which super-added *six*, being merely the copulative that introduces the first word, may be omitted from the account without injury to the sense. Thus we may read: "the Lord said unto Moses, &c. and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived"—this is 8880, the 888 of the sacred name Jesus multiplied by ten.

Thus, in the account as a whole, we have the *thirteen* of transgression and atonement in the first part, and the *eight* of new life in the second: in short, the whole story of the Cross, the death unto sin, the new life unto righteousness.

In many of the leading characters of the Old Testament the idea of vicarious suffering is shadowed forth: Isaac was offered by his father, in figure; Jacob served Laban twenty years for the redemption of his wives and children; Joseph was sold into Egypt that he might be the saviour of his father's house; Samuel, and the prophets generally, not only reprov'd, but in some sense bore, the iniquities of the people; Ezekiel lay on his side four hundred and thirty days for the sins of Israel and Judah; Job sacrificed for his friends, who were pardoned for his sake. All these names, save the last, have a thirteen among their factors: which may be explained in each case by special circumstances; but all things considered, their typical relation to the great sacrifice seems to be the deepest and best, if not the only, explanation.

I will notice three of these somewhat more particularly.

Isaac is eminently a type of the death of CHRIST, as well as of the resurrection. His name therefore is appropriately twice eight times thirteen. Moreover it is shown in Chapter XIII. of the *Apocalypse*, that the whole story of the offering of Isaac is 54808, eight times the seventeen of God's people, by thirty-one the number of Deity, *by thirteen* the symbol of that sin which required the sacrifice." It might be better, perhaps, to say, *by thirteen, the symbol of sacrifice for sin*.

Ezekiel is another eminent type of vicarious suffering, having lain on one side 390 days for the sins of Israel, and on the other 40 days for those of Judah. His name accordingly is 156, *thirteen times twelve*—which might be interpreted a *sin offering for the nation*.

And the passage in which this typical atonement is described (Ezek. iv. 1-8) yields on analysis the following results. The first six verses relate his forming a mystical siege of Jerusalem, and lying on his side as above mentioned: the sum of these

verses is 36673, *seven times thirteen* by *thirteen* by *thirty-one* (this last occurring also in the offering of Isaac). The two remaining verses, 7, 8, which are a summary repetition of the same account, are numerically 6266: which being added to the preceding sum, the final result is the very striking numeral 42939, *thirteen times thirty-three* hundred and *thirteen*. Here also the number forty-two comes in.

The sacrifice of Job, for his friends, gives a number even more remarkable, 17446, *thirteen times thirteen* hundred and *forty-two*. The very combination of thirteen and forty-two, which appeared so startling in the Hebrew names of our LORD, comes before us in, an act where Job⁶ personates the great High-priest, and offers a prevailing sacrifice for others.

The particulars of this last instance are as follows (Job xlii. 8): "Therefore take unto you now seven bullocks, &c. . . and my servant Job shall pray for you, for him will I accept," &c., &c.—this verse divides naturally into six consecutive sections, each a marked multiple of thirteen, and all amounting to 6721, thirteen times five hundred and seventeen. The seventh verse, declaring God's wrath against the three friends; the ninth, describing their obedience to the Divine command with God's acceptance of Job; and half of the tenth verse, through the words "when he prayed for his friends," which is the end of the subject:—these make the narrative complete, and their sum is 10725, sixty-five by five times thirty-three, which being added to the eighth verse gives the result above mentioned, *thirteen times thirteen* hundred and *forty-two*.

Four more examples of a very marked character will suffice, for the Old Testament.

The atonement made by Aaron for the sins of the people in Korah's plague (Num. xvi.) is familiar to every Christian mind, bringing before it the grand scene of the High Priest's standing between the living and the dead.

⁶ Job is not a multiple of thirteen; but there is something of the idea of *vicarious* suffering in the fact that his name is *nineteen*, the number of Eve, the first sinner.

In this scene we have first the Divine command to Moses, verse 45, the command of Moses to Aaron, verse 46, and the offering of the atonement thus commanded, verse 47: the sum of these three verses is 8138, or twice *thirteen* by three hundred and *thirteen*.

Secondly, we have Aaron standing between the living and the dead, verse 43, the number of those who perished, verse 49, and the return of Aaron when the plague had been stayed, verse 50: the sum of these three verses is 12363, or thrice *thirteen* by three hundred and *seventeen*.

The whole passage, then, is 20501, or *thirteen* by *nineteen* by *eighty-three*.

Not inferior to this grand type is the ordinance of "the Day of Atonement:" "and the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be a holy convocation unto you and ye shall afflict your souls, and offer an offering made by fire unto the LORD."

The value of these two verses is 6526, five times *thirteen* hundred, and twice *thirteen*.

So again with the two verses following: "And ye shall do no work on that same day; for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

The value of this is 5187, thrice *thirteen* by seven times nineteen.

The whole passage, therefore, 26-29, is 11713, or *thirteen* by *nineteen* by *fifty-three*—each factor being signally expressive.⁸

Let us now examine, somewhat in detail, the Prophet Daniel's prediction of the *cutting off* of the MESSIAH, and of the atonement made in the middle of the week: a prophecy which

⁷ Levit. xlii. 26, 27.

⁸ Compare this with the fuller account of the Atonement, Levit. xvi., given in the next Chapter in connection with Heb. ix.

more than any other has proved a stumbling-stone to the infidel, but a rock of strength to the devout believer.

The last three verses (Dan. ix. 25-27) bear more particularly on the subject of atonement: their value is, 21164, *thirteen* by four times four hundred and seven. In the last verse it is particularly noteworthy that the phrase, "abominations that make desolate," or "abominations of the desolator," or whatever else may be its proper rendering, is for the first word 546, *thirteen* times *forty-two*; for the second, 420, ten times *forty-two*; and for both together, 966, or *forty-two* by *twenty-three*. Even more expressive is the reference of our LORD to this prophecy of Daniel, in S. Matthew, xxiv. 15. *The abomination is 855, or five times nine by nineteen*—a symbol of judgment. *Of desolation* is 2158, or *thirteen* times one hundred and *sixty-six*—suggesting the idea of a worldly, or "beast" power. But the idea thus suggested is expressed most fully, when we take the word *desolation*, as it is in the Greek, with the article, so as to read, "*of the desolation*." This is 2666, the very "number of the beast" added to the creaturely two thousand. Moreover, the entire phrase used by our LORD, "*the abomination of the desolation, spoken of by Daniel the Prophet, standing in the holy place*," is a multiple of thirteen,⁹ being 9373; which is seven times *thirteen* by one hundred and three.

Furthermore, the word MESSIAH, verse 26, is 358: but the phrase, "*shall MESSIAH be cut off*," is 988, or four times *thirteen* by *nineteen*. The numeral of transgression comes in with the idea of atonement. "*Unto the MESSIAH*," verse 25, is 432, or twice *eight* by *three* times *three* times *three*: the number of Life and of the Trinity being particularly appropriate to the time when the MESSIAH should come. So again, "*MESSIAH the Prince*" is 425, *five* times *five* by the *seventeen* of God's people: "*Unto MESSIAH the Prince*" is 499, the four hundred of dominion, and the ninety-nine of judgment, or the *thrice thirty-three* of holiness. Yet once more, in verse 24,

⁹ I follow Wordsworth's text.

"the most Holy," or "an All-holy," as Dr. Pusey renders it, is 858, twice *thirteen* (or the 26 of Jehovah) by the *thirty-three* of holiness: while the fuller phrase, "and to anoint an All-holy," is 1242, a most expressive combination.

And it will appear still more expressive, if we look into the New Testament for the fulfilment of the prophecy. No one can be at a loss to say who that *All-holy* is, of whose anointing the Prophet speaks. S. John tells the story in the simple words (i. 14), *ὁ λόγος αὐτὸς ἐγένετο, the Word was made flesh*. Now, the numerical value of this phrase is the same 1242,—the twelve hundred of a body fitly joined together, the forty-two of opposition and contradiction and provocations unto the end. "Think not that I am come to send peace upon the earth: I am not come to send peace, but a sword." The forty-two stages in the wilderness, the forty-two links from Abraham to CHRIST, the forty-two months of the Antichristian power, all tell the same story. It is the 1242 of the anointing of the Most Holy: the 1242 of the Word made Flesh. Deep answereth unto deep. The New Testament, in its profoundest testimony, is the exact antiphon of the Old in its profoundest prophecy.

The preceding phrase, in verse 24, "and to seal up the vision and prophecy," is 624, *thirteen* by *eight* times *six*: and the remainder of the verse is 4706, twice *thirteen* by one hundred and eighty-one (*nine* times *nine*).

There is much more of the same kind in this great prophecy. I will content myself with adding that the entire prophecy of the "seventy weeks" (Dan. ix. 20-27) comes to the sum of 4354, or *forty-two* by *seventeen* by sixty-one. Whether there is any significance in this last factor, I am not certain: *sixty-one*, however, is the *nineteenth* in order of the prime numbers, and may for that reason be a numeral of judgment.

Or, it is sixty and *one*, the closing up of the secular period.

I will conclude this part of the subject with a brief notice of the Book of Jonah, the whole of which comes beautifully under the rule of sacred numbers, its entire value being 148756, which may be resolved into 148000, *eight* times *five* by *thirty-*

seven hundred, and 756, three to the third power by seven times four. All these numerals are appropriate to a Book in which are so many types of Christian Doctrine. If the last verse¹⁰ (which is the moral of the whole) be omitted, and considered by itself, the remainder of the Book will be 143910, thirteen by three to the third power by ten times forty-one.

But to avoid complications of different ideas, it will be more to our present purpose to notice that the first chapter, describing Jonah's sin and his expiation, ends in the Hebrew Bibles with verse 16, which is the proper close of the first subject. Its value is 51337, 13 × 3949, or thirteen by thrice thirteen hundred, and seven times seven.

The prayer of Jonah, with his deliverance (ii. 2-10), is 24362, or thirteen times eighteen hundred and seventy-four (twice thirty-seven).

And now comes one of those marvellous antiphrases of which I have given instances before. The repentance of Nineveh, its expiation, and the anger of Jonah, with his withdrawal (iii. 5-iv. 5), is 40664, thirteen by eight by seventeen times twenty-three. The expostulation of Jonah and the answer of the Lord (iv. 2-11) is the same 40664, thirteen by eight by seventeen times twenty-three.

In the one, God shows mercy and Jonah is grieved: in the other, Jonah is grieved and God shows mercy. If Jonah in his general course be a type of Judaism—which seems to me the most obvious interpretation,—then, the offense of the Jews at the grace given to the Gentiles, and their sullen rejection of God's mercy in Christ, will have its antiphrase yet in an exact equivalent. God will vindicate His course, and will be merci-

¹⁰ It is still more remarkable that this Book is noted in Hebrew Bibles as *Ha-ḥitharath yom Kēphor*, viz., *A Reading (or Lesson) for the Day of Atonement*, the value of which phrase is 1056, eight by six by twenty-two (a symbol of the Incarnation). Now, if this phrase be added to the Book of Jonah, the entire value will be 149812, thirteen by four by 2881. These readings, or sections, date back to times immemorial, perhaps to times of inspiration. That the story of Jonah should be read on the Day of Atonement is thoroughly in accordance with our Lord's application of the story.

ful to His ancient people. The eight of new life by the seventeen of God's people by the thirteen times twenty-three of transgression and atonement, which has already been exhibited in the conversion of the Gentiles, will be once more seen in the restoration of the Jews. "And so all Israel shall be saved."

"For as (the Gentiles) in times past believed not God, yet obtained mercy through (Jewish) unbelief: even so (the Jews) also now believe not, that through the mercy (shown to the Gentiles) they also may obtain mercy." In short, Nineveh must be spared, but Jonah who preached to Nineveh¹¹ must be comforted.

Much more connected with the Book of Jonah I omit for the sake of brevity.¹²

With such examples, not selected from obscure places, but taken as they occur in the very high road of type and prophecy, the association of *thirteen* and *forty-two* with the idea of atonement can hardly admit of question. If any doubt remain, it will be dispelled by continuing our investigation a little further, and by seeing how the New Testament in this matter bears witness with the Old.

CHAPTER XXXVII.

THE NUMBER OF ATONEMENT: NEW TESTAMENT.

IN citing the New Testament to confirm the witness of the Old, I select the clearest and most obvious proof-texts, my object being to avoid as far as possible the mere accumulation of instances, though at the same time enough must be given, and of a sufficiently prominent character, to eliminate the possibility of coincidences from chance.

¹¹ That Nineveh is the type of the election of the Gentiles seems to be intimated by its number. *Nineveh that great city* is 459, thrice the 153 of the "sons of God."

¹² See *Appendix*, Chapter XXII.

With this object in view, I choose for the first experiment that terse and creed-like statement of S. Paul in 1 Cor. xv. 3 :

CHRIST DIED FOR OUR SINS.

The doctrine of the Atonement could hardly be expressed in fewer words : in no words could it be expressed more fully and satisfactorily.

The value of the phrase is 5616, which is eight times 702, or eight by twice *thirteen* by three to the third power.

Now this 702 we shall have to notice more than once. It is the value of the Hebrew *Sabbath*, the great type of that "rest provided for the people of God" in the Church of CHRIST. Hence it is also the number of "the Church," in the very first mention of that body,¹ S. Matt. xvi. 18. That this "body of CHRIST" should be marked by the number of the Sabbath, its great type, and that this number should contain the two of the Incarnation, the thirteen of Atonement, and the three to the third power of the Sacred Trinity, is a particularly happy combination. The same 702 is likewise the number of "*the profession*" or confession "of our faith."

I may observe, in passing, that S. Paul's entire statement of his "gospel" (1 Cor. xv. 3-8) is a grand multiple of thirteen, or rather two grand multiples, the first ending with the words *He was buried*, and the second including the rest of the passage. As this second part refers to the Resurrection, it is also a multiple of eight. But this will be treated more fully in the Chapter on Creeds.²

A more enlarged summary of the doctrine of atonement, with one or two condensed statements of the same, is found in 2 Cor. v. 17-21. I will give first that weighty phrase which first suggested to me the idea that the number of sin must be also the number of atonement :

¹ "My Church," literally, "*the Church of Me*:" the full expression, however, is 1212.

² See Chapter XXXVIII., and also, in the *Appendix*, Chapter XXIV.

FOR HIM . . . HE MADE SIN FOR US.

The value of this is 2938, twice thirteen by one hundred and thirteen.

In the same way, "*Be ye reconciled to God*" is 2613 ; and so with some dozen other phrases of a like character.

The whole passage may be taken in two principal sections, the first beginning with the words, "Therefore if any man be in CHRIST," and ending with "we pray you ;" and the second including the rest of the Chapter.

The value of the first section is the very significant number³ 40469, thirteen by thirty-one hundred and thirteen. That of the second is a still finer symbol, 12896, four times thirteen by the eight of new life by the thirty-one of Deity.

In connection with this persistent "thirty-one," I may notice that it appears also in the second section of the passage from 1 Corinthians previously referred to, the sum being 31304, eight by thirteen by seven times forty-three.

Another brief and pointed proof-text is in 1 Pet. iii. 18 :

ALSO CHRIST ONCE FOR SINS SUFFERED.

This sums up in the most expressive numeral, 3250, the thirteen of atonement by five times *fifty* of jubilee or deliverance.

In going on with the subject, I do not think it necessary in all cases to give the context in its completeness, though, in every instance which I have examined, the argument against chance is much strengthened by so doing. For the sake of brevity, and to avoid as far as possible the discussion of "various readings," I will content myself for the most part with brief and pertinent texts, about which there is no dispute among critics. The reader who will take the pains to examine the passages on a larger scale, taking in the context, will be

³ I follow, as usual, *Wordsworth*, who in conformity with the whole style and spirit of the Apostle's argument, omits the name Jesus in verse 18 : if we retain that word, the result is equally expressive, being 41157, which is the *one hundred and fifty and three* of "the sons of God" by 269, viz., twenty times thirteen, plus *nine*.

richly rewarded for his trouble: the vintage in this field is hardly anything in comparison with the gleanings.

The briefest, perhaps, of all the proof-texts of the Atonement is in Rom. v. 15:

HE DIED FOR ALL.

The value of this is 2067, thirteen by three times fifty-three. It is followed by a pregnant phrase in two clauses: *that they who live should no longer live to themselves*, 3939, thrice thirteen hundred, and thrice thirteen, 3939, thrice thirteen hundred, and thrice thirteen.

The whole gives the still more expressive number 9945, which is five times thirteen by *one hundred and fifty-three*, the number of "the Sons of God."

In S. John i. 29, *the sin of the world* which the Lamb of God bears is 2431, thirteen by seventeen by eleven; or, if we take in the words *ὁ κόσμος ἔσθω* from the next verse, so as to read, *This is the Lamb of God which taketh away the sin of the world*, the entire phrase is 6721, thirteen by five hundred and seventeen. In the same way, John's "record," after the word "saying," in verse 32, down to "the Son of God," is 26572, four times thirteen by seven times seventy-three. *Lamb of God*, without the articles, is 845, thirteen times thirteen by five.

The Incarnation, as announced in the same chapter, verse 14, is 10270, thirteen times seven hundred and ninety.⁴

We have already examined "the Serpent in the wilderness," as given in the Old Testament. In S. John iii. 14, we read, "And as Moses lifted up the Serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish." Here "the Serpent in the wilderness" is 2366, twice seven by thirteen times thirteen: the

⁴ Its briefer statement, *the Word was made flesh*, is 1242, which I have mentioned before is identical with Daniel's phrase, *the anointing of the Most Holy*. It resolves into thrice eighteen by twenty-three, or, twice three to the third power by twenty-three. *In the beginning was the Word* is a kindred number, 1265 = $5 \times 5 \times 3 \times 17$.

whole passage quoted is 13018, a grand dominical number which resolves, however, into thirteen times forty-two by the thirty-three of holiness.

The preceding verse, 13, is likewise a multiple of thirteen, being 11310, thrice thirteen by two hundred and ninety.

There are few things in the Bible more surprising, at first sight, than the unconscious testimony of Caiaphas to the doctrine of the Atonement, and the way in which S. John adopts this testimony as an inspired prophecy. The whole passage⁵ (John xi. 49-52), four verses in all, is 40547, thrice thirteen by 373. Some of the minor multiples of thirteen I will indicate by italics, without giving their amount. "And one of them named *Caiaphas*, being the high-priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that *one man* should die for the people, and that the whole nation perish not. *And this spake he, not of himself; but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad.*"

Of these lesser multiples, the last, that *He should gather together in one*, is particularly expressive, being 936, the thirteen of transgression and atonement by the eight of new life by the nine of finality and judgment.⁶ It is also worth noting that *He should gather together*, *συνάγει*, is the mysterious 666, the had, the number of the beast. The Lamb and the Beast both gather their hosts together, the one assembling Gog and Magog in the vale of Armageddon, the other uniting in one body the scattered children of God.

The lifting up of the SON of MAN that He may draw all men

⁵ Wordsworth's text.

⁶ What is more beautiful, this 936 is the number of Noah's family: namely, of those who were gathered together in the Ark. It is also a factor of the promise to S. Peter, Matt. xvi. 18, "I say unto thee . . . gates of hell shall not prevail against it," which is 12168, thirteen times 936.

unto Himself is a striking text, referring as it does to the serpent in the wilderness, and to Isaiah lii. 13.

We read (S. John xii. 30-33), "*This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up—from the earth, will draw all men unto Me.*"—This He said, *signifying what death He should die.*"

Here the sections italicized, those not thus distinguished, and several phrases, such as *of this world*, are multiples of thirteen.

The value of the whole passage is 27755, five times thirteen by seven times sixty-one. The first phrase in italics is 2795, thirteen by five times forty-three; the words that follow, down to *this world*, are 5382, thirteen times eighteen by twenty-three; the next, down to the words *lifted up*, are 10283, seven times thirteen by one hundred and thirteen; the next, in italics, 4147, thirteen times three hundred and nineteen; the rest of the passage, 5148, thirteen times twelve by thirty-three.

There are two texts from the Epistles of S. John, which are of particular importance in this connection. The one is quoted among the "comfortable words" in our Communion office. On examination of 1 John ii. 2, "And He is the propitiation for our sins: and not for ours only; but also for the whole world," I find the sum to be 11453, thirteen times eight hundred and nine times nine (881). The first words italicized are 1066, thrice thirteen by forty-one; the last are 2366, thirteen times thirteen by fourteen. Looking back a little into the preceding verses, we find CHRIST *the righteous* to be 1495, five times thirteen by twenty-three;⁷ *we have an Advocate*, 1430, thirteen by eleven by ten; or, in chap. i. 7, *and the blood of JESUS CHRIST, 2821, His Son*, 2821, or the whole, 5642, thirteen by fourteen by the thirty-one of Deity. In this last instance, the exact coincidence of the two clauses is worth noting.

⁷ Which is the value of the twenty-two letters of the Hebrew alphabet: the number recurs in many appropriate connections.

So again (1 John iv. 10), the phrase "and sent *His Son a propitiation for our sins*," is 6734, thirteen times fourteen by thirty-seven; while the italicized words are 2522, thirteen times one hundred and ninety-four; or, if we take in the next word, so as to read, *His Son a propitiation for*, we have 2717, thirteen by eleven times nineteen.

But S. John gives us the climax of this great mystery by which the Son of God identifies Himself, as it were, with the Enemy, and becomes *sin* for us, and suffers the doom which rightly belongs to the Serpent, in that mysterious utterance of our Lord, the night in which He was betrayed, immediately after Judas had received the sop and had gone out to finish his bargain with the priests.

We read (John xiii. 31, 32): "Jesus saith, *Now is the Son of Man glorified*, and God is glorified in Him. If God be glorified in Him, also God shall glorify Him in Himself, and shall straightway glorify Him."

The glorifying is manifestly the *lifting up* upon the Cross, by which (as the Prophet had said) He shall be *exalted* and *tolled*, and be *very high*, and by which (as our Lord Himself had said) He should draw all men unto Him. Through the Cross He was lifted up to the right hand of God, having first descended to the lower parts of the earth. Heaven is the head of the Cross, Hell is its foot; its arms extend to the utmost borders of the world. The Crucifixion, then, may well be called the glorifying of the Son of MAN. Let us see now what lesson is brought out by the numbers in connection with it.

The first phrase italicized is 3887, thirteen times thirteen by twenty-three, which last factor is thirteen in another form. The second is 2197, thirteen times thirteen times thirteen, the very number which S. John gives to him "who is called Satan and the Devil." The third is the same 2197 repeated, thirteen times thirteen times thirteen. The last is 3016, thirteen times eight times twenty-nine.

Thus we come to the most intense expression of the numerical identity of sin and atonement in the very place where it seems

most appropriate, in the awful but tender words, so profound in meaning, and yet at first sight so paradoxical, which were uttered at the moment of deepest humiliation, when the Friend of man received the first wound in the house of His friends.

We shall see presently that this concentrated symbol is not confined to the glorifying of the SON of MAN. S. Paul learned from Him to glory in the atonement; and no sooner does the Apostle touch that chord than the same thrilling note rings out, the thirteen by thirteen by twenty-three of reiterated transgression covered by one offering, sacrifice, oblation, and satisfaction for the sins of the whole world.

The above was written before I was aware of the fact that the climax referred to comes to a still keener point, in the Inscription on the Cross: that in Hebrew, Greek, and Latin this sacred form is a multiple of thirteen; and especially that the heart of the Inscription, JESUS OF NAZARETH, is thirteen times thirteen times thirteen.⁸

Truly this number is a sign "in the height and in the deep"—in the height of Divine glory, in the deep of Satanic usurpation; in the disobedience of the first man by which he became *as gods knowing good and evil*, in the obedience of the second Man by which he became as God, knowing to choose the good and reject the evil; in the hallowed tree which brought death into the world; in the healing wood which sweetened the waters of Marah: the same symbol expresses the mystery of godliness and the mystery of iniquity, both of which met and were enacted on the Cross.

But, to proceed:

From that rich mine of texts, Rom. vi., I will select a few of the most expressive phrases.

Verse 6. He *died for the ungodly* is 1794, thirteen by six by twenty-three; verse 8, *we being sinners*, 4290, thirteen by three hundred and thirty; *that we being yet sinners CHRIST died for us*, 8090, thirteen by six hundred and twenty-three: the whole

⁸ See Chapter XXXVIII.

passage, 6-8, is 26234, thirteen times 2000, and thirteen times eighteen.

Verse 9, *being justified now by His blood*, is 4602, thrice thirteen by one hundred and eighteen; *from wrath*, 1040, thirteen by eighty; verse 10, *for if being enemies we were reconciled to GOD through the death*, 5564, thirteen by 428; *of His Son*, 2821, thirteen by seven, by the *thirty-one* of Deity; *we shall be saved by His life, and not only so but we also glory*,⁹ 6539, five times thirteen hundred, and thrice thirteen; *in GOD through our LORD JESUS CHRIST*, 7020, which is ten times the number of the Church and of the Sabbath, 702, twice thirteen by three to the third power.

The concluding phrase of this paragraph, *through whom we have now received the atonement*, is 1989, thirteen by the "one hundred and fifty and three" of the "Sons of God." It may be remembered that this same number occurs in that first dim announcement of atonement, where God says to Cain, "At the door *sin lieth, and unto thee his desire*." So deep answereth unto deep.

The whole passage, "*We shall be saved the atonement*," is 15548, four times that concentrated number of atonement which has been given a little way back for the words, "Now is the SON of MAN glorified": it is four times thirteen by thirteen by twenty-three. How beautiful that our glorying "in God through our LORD JESUS CHRIST" should present the same marked factors as the glorifying of the SON of MAN!

In the same Epistle (Rom. vi. 20) we read: *In thus He died, He died unto sin*. This is appropriately 1287, thirteen times the *ninety-nine* of finality and judgment—the number of the emphatic *Amen*.

In 1 Cor. ii. 2, *Him crucified* is 3211, thirteen times thirteen by *nineteen*.

Among the passages bearing on this subject, there is none more deeply graven on the Christian heart than the touching words of S. Peter, in his first Epistle (ii. 21-25). I will give

⁹ The word is "joy" in our English Version, but *glory* is more literal.

the passage entire, translating it as nearly as possible in the order of the Greek.

For unto this were ye called, 1844: because also CHRIST suffered, 2041, thirteen by one hundred and fifty-seven; for us leaving us an example, 4056, thirteen by thirteen by twenty-four; that ye should follow in His steps, 3943; who did no sin, neither was found guile in His mouth, 6318,¹⁰ nine times that same 702, twice thirteen by three to the third power, which has been noticed twice before: Who being reviled, reviled not again, suffering He threatened not, 4903: but committed Himself to Him that judgeth righteously, who His own self bare our sins in His own body on the tree, that we being dead unto sins, 13364, thirteen thousand and thirteen times twenty-eight; should unto righteousness live, of Whom, 2661:—

(Now here, there is a grammatical peculiarity not imitated in our English version, a double pronoun: literally, "*of Whom by the stripes of Him ye were healed.*" The first pronoun serves as a transition point of two expressive numerals. For if we add up all the figures given above, the sum is the double multiple of thirteen, 39130. If we take the rest of the passage, after the word *Whom* to the end of the chapter, the sum is 15834, thirteen by *forty-two* by twenty-nine. If we add up the whole, it amounts to 54964, thirteen by forty-two hundred and twenty-eight. These numbers thirteen and twenty-eight, belong, as we have seen before, both to the MESSIAH and to the Adversary: forty-two also is a number both of CHRIST and Antichrist.)

But to proceed with the rest of the passage, in detail:

By the stripes of Him ye were healed, for ye were as sheep going astray, but are returned, 8957, thirteen by thirteen by fifty-three; now unto the Shepherd and Bishop of your souls, 6877, thirteen

¹⁰ Here comes another of those awful intimations that *the Beast* is to simulate the LAMB. This very number, 6318, which represents the lamb-like innocence of CHRIST, is also the value of S. John's description of the second beast: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and spake like a dragon," 6318, nine times seven hundred and two.

by five hundred and twenty-nine: the whole being 15834, as before mentioned.

The last of the two numerals which make up this sum is particularly appropriate to the Shepherd and Bishop: for it may be resolved into four times the *seventeen* hundred of God's people, and the *seventy-seven* of spiritual rest.

The accumulation of thirteens and kindred numbers in this grand text suggests another passage familiar to every Christian heart (Rev. vii. 14): "He said to me, These are they which are come out of great tribulation, and have washed their robes," 8957, thirteen by thirteen by *fifty-three*, the exact antiphon to S. Peter's words quoted just before, "and have made them white," 1495, thirteen by five by *twenty-three*, which is the value of the twenty-two letters of the Hebrew alphabet. In the Elzevir Edition, the last clause reads, "And have made white *their robes* in the blood of the LAMB," which is 5863, thirteen by four hundred and fifty-one.

The "faithful saying" of S. Paul (1 Tim. i. 15), that CHRIST JESUS came into the world to save sinners, of whom I am chief, is 10361, thirteen by seven hundred and ninety-seven.

Of the Epistle to the Hebrews I propose to give a large sample presently: I will merely notice now three expressions out of many that I have marked.

The phrase "to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, his flesh," is 14586, thirteen times 1122, this *twenty-two* being a symbol of the Incarnation: it may be otherwise resolved into thirteen by three by twenty-two by the seventeen of God's people.

The practical exhortation that follows a little after, "Let us hold fast to the *profession* of our faith without wavering," is 3549, thirteen by thirteen by eleven: and the emphasized word, THE PROFESSION, is 702, the number of the Church, and of its type the Sabbath, the "rest" provided for the people of God. I may observe, by the way, that *confession* would be a better

rendering than "profession,"—the latter savouring too much of that spirit of individualism which would appropriate CHRIST by reading His body the Church.

In Heb. x. 10, that weighty phrase, *the offering of the body of JESUS CHRIST once for all*, is 7995, thirteen of atonement by fifteen of the resurrection by forty and one of probation ended. So, in verse 5, "He saith, *sacrifice and offering* Thou wouldst not, but a body *Thou hast prepared for me*," is 5785 for the whole, five times thirteen by eighty-nine; while the italicized phrases are respectively, 1872, thirteen by eight by eighteen, and 1859, thirteen by thirteen by eleven,—the Antiphon to which the reader will find in the preceding paragraph.

In Galatians (iii. 13, 14) *the curse* is 1131, *thirteen* times eighty-seven; *every one that hangeth upon a tree*, 1937 thirteen times one hundred and forty-nine: the entire phrase, "CHRIST hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through JESUS CHRIST," is 16315, five times thirteen by two hundred and fifty-one.¹¹

In Galatians (vi. 14) we read—in the Greek order—"But for me not—may it be to glory, save in the cross of the LORD—of us JESUS—CHRIST, through whom to me *the world is crucified*, and I to the world." Here each section, as divided, is a multiple of thirteen: *the world is crucified* is 2717, thirteen by *nineteen* times *nineteen*, a forcible expression of the idea of sin and judgment. The entire text is 16367, thirteen times twelve hundred and fifty-nine.

From the Ephesians I take one brief text (v. 25, 26), where speaking of CHRIST's love to the Church the Apostle adds: "and gave Himself for it that He might sanctify it." This is 4459, thirteen by *seven* times *seven* times *seven*. Seven is the symbol of the Christian era; and thirteen multiplied by this

¹¹ In this passage, there is a *various reading*: as usual, I follow Wordsworth's Text.

symbol in its third power is a most striking expression of that purification from sin, through the atonement, which the Church is undergoing.

In the well known passage of the Epistle to the Philippians,¹² the phrase most pertinent to our subject is "*obedient unto death, even the death of the Cross*." Its value is 4745, thirteen times five by 73. The whole verse, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross," is 11804, four times thirteen by two hundred and twenty-seven. So, in verse 7, *He made Himself of no reputation* is 1911, thrice thirteen by seven times seven: or, *the form of a servant* is 1742, seven times thirteen by sixty-seven. The entire description of the humiliation of Christ and its reward,¹³ verses 5-9, is 42328, eight times thirteen by four hundred and seven. The remaining two verses representing all creatures as bowing at the name of JESUS are appropriately 15972, which may be resolved into fifteen thousand, the number of the second resurrection, and thrice twelve by three to the third power; or, by factors, twelve times thirteen hundred and thirty-one—this 1331 being (as I conceive) a most powerful symbol of the Divine Nature.

Two important proof-texts of the atonement I find I have overlooked. As they are brief, and very expressive, I will give them in detail, noting the special multiples of thirteen by italics, parentheses, and dashes.

The first (Rom. iii. 24) reads as follows: *Through the redemption which is—in (CHRIST JESUS whom—GOD set forth as a propitiation through faith) in His blood*:

The whole of which is 13468, twice thirteen by fourteen by thirty-seven.

The first phrase is 4017, twice thirteen by one hundred and three; the second, 2873, thirteen by thirteen by seventeen;

¹² Phil. ii. 5-11.

¹³ This summary is in accordance with the Text of Wordsworth. The result of other readings is equally satisfactory in the smaller items, but not in the final sum.

the third, 6578, thirteen by *twenty-two* by twenty-three; the words in parentheses, 6708, thirteen by twelve by forty-three.

Thus, in one brief text, itself a multiple of thirteen, there are four subordinate multiples of the same, each very marked and expressive.

In addition to this it may be noted that the important words, in *His blood*, combine the numbers of atonement and new life: they are 2688, twice thirteen hundred, and eighty-eight; or, by factors, eight times eight by forty-two.

The second text (Ephes. i. 6, 7) naturally divides into two principal sections: "The beloved, in *Whom we have the redemption* through His blood—the forgiveness of sins *according to the riches of His grace*." The whole is 18226, thirteen by fourteen hundred, and twice thirteen.

The first section is 8697, thirteen by six hundred and sixty-nine; the second section, 9529, thirteen by seven hundred and thirty-three; the words in *Whom we have*, 1625, thirteen by five to the third power; *redemption*, 2041, thirteen by one hundred and fifty-seven; *according to the riches*, 1742, thirteen by one hundred and *thirty-four*—which is twice seventeen.

The important phrase, *according to the riches of His grace*, is 4702, the four thousand of universality and order, with the seven hundred and two which recurs so often, the number of the "rest" provided in the Church.

In short, this text, like the one preceding, is marked all over with the crimson dye.

I have already given some forty examples, involving more than twice the number of incidental and subordinate illustrations. If necessary, I might present many more. For, it may be said in brief, that wherever the idea of redemption is presented in a marked way in Scripture, there is an equally marked predominance of thirteen, and of kindred numerals. The same is true of many passages, such as *the Lord's prayer*, in which the atonement is not mentioned, but is necessarily implied. This will be shown further on.¹³

¹³ See Chapter XXXVIII.

One more instance of the kind treated in this chapter I will put on record, on account of the marked character of the passage itself, and with a view to show (as I have already indicated by many examples) that the principle of sacred factors will bear examination on the largest scale.

It is the contrast, in Hebrews ix.,¹⁵ between *the figures of the Tabernacle* and the dread realities of that Sanctuary into which CHRIST entered once for all, "for the redemption of the transgressions that were under the first testament."

The contrast begins with the mention of *the Tabernacle* in verse 2, and ends with "CHRIST once offered . . . unto salvation," the last verse of the Chapter. The first verse, speaking of the first *Covenant*, goes properly with the last verse, the "new Covenant," of the preceding Chapter—as is shown in Wordsworth's notes.

The twenty-seven verses naturally divide into two main sections: the first, 2-10, describes the Tabernacle and its typical character; the second, 11-28, shows the application of the type to CHRIST.

The value of the first section is 103480, thirteen by eight times eight by seven times twenty: that of the second is 204451, thirteen by fifteen thousand and seven hundred and twenty-seven—which last may be resolved into the *seven* hundred of the spiritual era, and the *three* to the *third* power of the Sacred Trinity.

Again, the first section contains at least two important sub-sections: verse 3, which makes mention of "the Holiest of all" behind the veil; and verses 7 and 8, which describe the high-priest entering into the Holiest alone, once every year, for the errors of the people.

The first of these sub-sections is 8086, twice thirteen by two

¹⁵ I have followed the Text of Wordsworth in every place but one. In verse 10, chiefly for *grammatical* reasons, he prefers *διακόνητα* to the more common reading, *κλῆς διακόνων*. His reason for so doing seems to me quite inadequate—especially as he supports it by no authority of MSS.

hundred and eleven: the second is 30732, thirteen by twelve by one hundred and ninety-seven.

So in the second section, there are several sub-sections complete in themselves. There is first a long paragraph, 11-22, beginning with "CHRIST a high priest of good things to come," and ending with the fundamental law that "without shedding of blood there is no remission."

The value of this is 131040, which is twice *thirteen* by *twelve* times the *four hundred and thirty* of Israel-Judah.

Again, within the same sub-section there is a very important digression, 16-18, to the effect that *a testament* involves the death of the testator. This is 11830, thirteen times thirteen by seventy.

The last sub-section, 23-28, falls into two divisions, or paragraphs, the first of which, 23-26, contrasts the patterns of things heavenly with the reality of CHRIST's appearing "to put away sin by the sacrifice of Himself." Its value is 5766, twice thirteen by 1991, nineteen hundred, and seven times thirteen. The second is equally complete, being the one death preliminary to judgment, compared with the one offering of CHRIST preliminary to His final appearing. These two verses, 27, 28, give a number worthy of the solemn close of the argument, 21645, namely, five times thirteen by three hundred and thirty and three, the concentrated symbol of holiness and perfection.

Omitting many other points in connection with this pregnant chapter, it may be worth while to add that most of the words in it, significant of sacrifice, service, and the like, are multiples of thirteen. Thus, *a tabernacle*, verse 2, and *the candlestick*, and *the table*; so, the *veil*, the *tabernacle which is called holy*, the *golden censor* and the *ark*—*of the Covenant covered on every side, the golden pot having the manna, the rod of Aaron*; so, verse 11, *a high priest of good things to come, entered once into the holy place, for the purifying of the flesh, blood, death* (verse 10), *water, wool, with the blood likewise, but the heavenly things themselves* (verse 23), *antitypes of the true, into heaven itself, to be manifested, and*

much more of the same kind which it would be tedious to mention.

It may also be noted, before leaving the subject, that the *preposition* of atonement, in Greek, is commonly the word *hyper*, *for*, instead of, *in behalf of*, which is numerically 585, thirteen times forty-five, the very number of the *scape-goat* and *fiery serpent*, the two great types of atonement in the Old Testament. The preposition *per*, which is also used in the same sense, is 195, thirteen times fifteen, which last is a factor of the same forty-five.

Finally, if any thing more is needed to show a design in all this, let the reader analyze the sixteenth chapter of Leviticus, which gives in full the types of atonement alluded to by the Apostle.

The subject begins properly with the second verse, and continuing on to the end of the chapter, thirty-three verses, may be divided conveniently as follows:

1. *The introit*, or Aaron's *preparations* for entering the Holy within the Veil, verses 2-4, is 15015, thirteen by five by seven times thirty-three—numbers of sin, law, *SINAIT*, sanctify.

2. *The choosing of victims* down to the killing of the bullock, verses 5-11, is 24739, thirteen times nineteen hundred, and thrice thirteen.

3. The whole of the above is 39754, thrice thirteen thousand, and thirteen times fifty-eight.

4. The burning of the *sweet incense* and the *seven sprinklings* of blood before the Mercy Seat, verses 12-14, is 13371, thrice thirteen by seven times seven times seven; which seven to the third power points decidedly to the spiritual fulfilment in the Christian era.¹⁵

5. *The Atonement for the Holy Place*, verses 15, 16, is 13637, or thirteen thousand, and thirteen by seven times seven.

6. The entire *preparation* as above, verses 2-16, is 66768, thirteen times eight by six hundred and forty-two.

¹⁵ Compare this with the phrase in *Ephesians*, "and gave Himself for it that He might sanctify it,"—thirteen by seven to the third power.

7. The second main section of the chapter, verses 17-34, begins with the High-Priest entering *alone*, and ends with the "everlasting statute," &c. Its value is 80613, nine times thirteen by thirteen by fifty-three—a most powerful concentration.

8. The *Scaple-Goat's dismissal* into the wilderness, verses 20-23, is 20670, thirty by thirteen by fifty-three: the purification of the Priest and assistants, verses 24-27, is 18993, twice thirteen by four hundred and eighty-seven. The whole is 39663, thirteen by three to the third power by one hundred and thirteen. The factor three to the third power suggests the fulfilment of the type in Christianity. It may be even more vividly suggested, perhaps, by resolving the whole into three thirteen by 1017, this last being the *thousand* of the Christian era, and the *seventeen* of God's people.

I might go on almost indefinitely with similar parallels of the Old Testament with the New. But it can hardly be needed. It seems sufficiently proven that the number of sin is also the number of atonement: a fact beautifully consistent with the doctrine of *vicarious* atonement, but apart from that doctrine not so easy to explain.

CHAPTER XXXVIII.

THE ATONEMENT: COMPLETED.

To return to the Hebrew names which suggested the inquiry of the two Chapters preceding:—it is remarkable that Christianity, coming as it did out of the bosom of Judaism, adopted none of those venerable and familiar titles, but was content with such appellatives as could be framed from the Greek or Latin or other heathen tongues.

Even the word *JEHOVAH* was never employed by the Church: the early Christians inheriting from the Jews the idea that this name is ineffable. So far as it is pronounced in modern times,

it is rather in the indulgence of private fancy than under the guidance of any sort of authority. Our Bible renders it by the English word *LORD*. In Liturgies it never occurs.

The like may be said of *Elohim*, *Adonai*, and even of *Messiah* and *Emmanuel*. Though these names are not esteemed ineffable, and are used to a certain extent, yet they are employed rather as poetical variations of more familiar titles than as terms of invocation or ordinary worship. In the case of *Emmanuel* this is the more surprising, because the prophecy expressly declares, "They shall call *His Name EMANUEL*." Yet with a full knowledge of this prophecy, and apparently in its very face, the parents of "the young Child" called His name *JESUS*, eight hundred and eighty-eight.

But with regard to the Hebrew names of the adversary, there would seem to have been no such scruple. The word *Satan* is at home in all modern languages. In our own tongue it is fully as familiar as the Greek word *devil*, or the Saxon *fiend*.

The difference dates from inspired and Apostolic men, and could hardly have been made without a meaning. If *eight* took the place of *thirteen*, as a principal factor of Dominical names, it was because the thirteen of sin and sin-offerings had been nailed to the cross. As S. Paul expresses it, in words which bear witness to the numerical principle,¹ *Blotting out the handwriting of ordinances that was against us,—4407, thrice thirteen by one hundred and thirteen—which was contrary to us, even it He took out of the way, nailing it to His cross; and having spoiled principalities and powers—13065, thirteen thousand, and five times thirteen—He made a show of them openly, triumphing over them in it,—5018, thirteen times three hundred and eighty-six: the whole of this weighty but dark saying of the Apostle being 22282, thirteen times seventeen hundred and fourteen. Sin which is the sting of death had been extinguished in the person of its Victim. Death had been buried in His grave; and out of the same grave Life had come forth, so that they who are*

¹ Coloss. ii. 14, 15.

buried with Him are also to be accounted as "risen with Him, through the faith of the operation of God who raised Him from the dead."

Hence *thirteen* disappears from the Name of the LORD, and the *eight* of new life takes its place forever.

But the Jews reject the living CHRIST, and cling to the old names; which thereby become to them "the letter that killeth," being perverted into symbols of opposition, tokens of Antichrist, rather than invocations by which God's Name is hallowed. As their sin remaineth, so the dark shadow of the *forty-two* and *thirteen* clings to their religion, and their very table becomes to them a snare.

Yet even the Jews have a tradition, that if one could learn the pronunciation of the ineffable name, it would arm him with a divine and supernatural power. Can they learn it otherwise than in the holy name Jesus, the eight hundred and eighty and eight² of that revival which still awaits the ancient people of God? JESUS is the only name given under heaven whereby we may be saved.

The principle which pervades the Hebrew names of our LORD seems to apply also to the term *Sabbath*, a word and institution so peculiarly sacred that its observance is placed next to that of the LORD's name in the Tables of the Law. Yet S. Paul expressly includes Sabbath among the things which had been taken "out of the way." The Church in like manner has been averse to the word, and has never applied it to the day observed by Christians. This latter is *The Lord's Day*, the *Dominica* of the Latins, the *Kyriake* of the Greeks, the *dimanche* of the French, with similar adaptations in other tongues.

Now it is certainly consistent with the results of our inquiry hitherto, that the Hebrew word Sabbath is numerically 702, the

² When I wrote this sentence, I was not aware of what I have since found, that the first introduction of the ineffable Name in Scripture is in such a connection as to give it the value of 888: in Gen. ii. 4, the phrase *the LORD God made* is precisely eight hundred and eighty and eight. JEHOVAH and JESUS are thus identified. See further on in this Chapter.

twenty-six of the ineffable Name multiplied by the *three* to the *third power* of the adorable Trinity. Thus the token of sin and atonement enters into the number of that day which was emphatically "a shadow" of the rest provided for the people of God. On the other hand, *He Kyriake*, the LORD's Day of the Church, is 567, namely the *thrice seven* of *perfect rest* by the same three to the third power which belongs to the Sabbath. In the Hebrew, there is no seven as a factor, no perfect rest, but only the shadow of that atonement by which rest was to be obtained. In the Greek, the shadow disappears before the clear light from the Cross; and the reality of rest remains, rest three-fold, rest in the strong tower of that Triune Name "into which a man runneth and is safe."

In all such cases, we find an illustration of the principle that the new wine of the Gospel was not to be put into the old bottles: that a new Revelation required new ideas, new names, and in fact a new religious language.

It is not to be supposed, however, that all the Divine Names in the Old Testament are marked by the number thirteen, or others like it. It is enough that it is found in most of those names, and especially in such as are connected with the MESSIAH. The extent to which it prevails may be best seen by a simple enumeration.

The name *El* is 31; *Eloha*, 42; *Elohim*, 86, or twice *forty-three*; *Ha-Elohim*, 91, or seven times *thirteen*.

Adonai is 65, or five times *thirteen*; *Jehovah*, 26, or twice *thirteen*; *Messiah*, in one of its forms, 364, twenty-eight times *thirteen*, the number of the Adversary. Its other forms have been given in another place.

Eloim (the Most High) is 166 or twice *eighty-three*.³ *Wisdom* (the name of our LORD in Prov. viii. 12) is 73, three-score and thirteen.

Jah is fifteen, a number of the second resurrection: "praise Him in His Name *Jah*, and rejoice before him." *El Hai*, the

³ *Immanuel* is the same 166 plus the 31 of Deity.

living God, is 49—seven times seven, the number of spiritual life.

Ruach, the Spirit, is 214, fourteen or twice seven being S. Matthew's favorite number in the structure of his genealogy. *Ruach Elohim* is 300, the number of the Church.

The word *Sabaath*, "of hosts," often used with *Jehovah* or *Elohi*, is four hundred and ninety-nine.

El Shadai, the name revealed to Abraham and the patriarchs, is 345, fifteen by twenty-three. Its antitype, "Son of the Highest" (Luke i. 32), is the same fifteen times twenty-three multiplied by eight, 2760.

Thus, out of some fifteen names, there are nine marked by thirteen or kindred numbers: and of those thus marked the majority are obviously connected with the promised MESSIAH. Words sometimes used as synonyms for God's Name are *Shamayim*, Heavens, 390, thirty by thirteen; *Marom*, the highest, 286, twelve by thirteen; the *Holy of Holies*, 858, twice thirteen by thirty-three.

To these I might add the cluster of glorious epithets in Is. xii. 2: *Behold God*, 91, seven times thirteen; *my salvation*, 1 will trust AND NOT BE AFRAID, FOR MY STRENGTH AND SONG, 1716, thirteen by thrice forty-four; *Yah JEHOVAH He also my salvation*, 533, thirteen times forty-one: the whole (which I have given in the Hebrew order) being 2340, ten times thirteen by the dominical eighteen. Still more striking, as might be expected, is that glorious verse so gloriously translated in our English version, Is. ix. 6: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." The value of all this is 3434, twice the seventeen hundred and seventeen of God's people. The next verse, declaring His everlasting sovereignty, is 6661, the six thousand six hundred and sixty of mundane perfection, with the one of Divine monarchy superadded. In the same way, each verse is full of expression. But what strikes me as most wonderful, in a passage teeming

with marvels, is the fact that the section as a whole is not a multiple of thirteen, unless we commence it with S. Matthew's quotation (iv. 15), and begin in the middle of a verse with the words, *the land of Zabulon and the land of Nephthaliim*. Beginning with these words, the whole through verse 7 is 25987, yielding the splendid factors, thirteen by 1999. The verse which S. Matthew particularly quotes (iv. 16) is numerically 2613: the third verse of the chapter (in which I adopt of course the marginal reading, *to him* instead of *not*), is 3126. Now, S. Matthew's mode of quoting this passage is really one of the greatest stumbling-blocks in the New Testament: it is pointed to by the scoffer as a "garbled quotation." When we find, however, that his quotation brings out certain grand and expressive numerals which might otherwise escape us, we may be excused for seeing in it the finger of God. And especially is this so, when, turning to the Greek of S. Matthew himself, we find his numbers to be of the same character as those of Isaiah, but even more expressive. Thus, verse 16, corresponding to Is. ix. 3, reads as follows: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Here the part italicized is 8788, a grand dominical, which resolves by factors into four times thirteen to the third power. The words preceding are 899. Much more of the same kind I leave to the inquiring reader.

It is equally remarkable that phrases in the Old Testament which have been held to intimate the doctrine of the Trinity are found on examination to contain the same mysterious factor. Thus, Knapp in his Theology cites three proof-texts with a certain approval. The first (Ps. xlv. 7), "*Thy GOD, O GOD, hath-anointed-thee* with-the-oil-of-gladness above-thy-fellows," is 520, or thirteen by forty, for the words in italics: 936, or thirteen by nine times eight for the rest; and 1456, twice thirteen by seven times eight for the whole.

So in Is. xlviii. 16, "and now the LORD Jehovah and His Spirit hath sent Me" is 1196, four times thirteen by twenty-three.

So, once more, the trine benediction of Num. vi. 24, is *thirteen* hundred and twice *thirteen* for the third clause of the blessing, and *thirteen* hundred and four times *twenty-three* for the two clauses preceding. Moreover, the whole passage from verse 22, through the words *and they shall put my name upon the children of Israel*, in verse 27, is 8268, *thirteen* times twelve by *fifty-three*.

And so far as the Trinity is concerned, the same principle holds good in the New Testament. The change from *thirteen* to eight applies only to the SON. Cleaving to all His titles in the Old Testament, and concentrated on the Cross in the title JESUS OF NAZARETH, the numeral of atonement thenceforth leaves Him and is transferred to the FATHER, the SPIRIT, or those "forms of sound words" which embrace all the Sacred Three.

Thus, in the first entire revelation of the Name of GOD, the phrase, "in the name of the FATHER, and of the SON, and of the HOLY GHOST," counts as follows: *in the name*, 816; *of the Father*, 1521, *thirteen* by *thirteen* by nine; and *of the Son*, 1681: and *of the Holy Ghost*, 2431, *thirteen* by eleven by seventeen. The whole passage (Matt. xxviii. 18-20), is a multiple of *thirteen*. The part here quoted amounts to 6234, twice the *thirty-one* hundred of Deity and the *seventeen* of GOD's people: the people of GOD incorporated into the name of GOD tells the whole story.⁴

⁴ The marked character of the numerals in this and other "forms of sound words," in the Scriptures, has led me to examine also the Catholic Creeds—especially the Nicene symbol. The result is marvellous, though the certainty of it is marred in two or three places by doubtful readings. Taking the Nicene-Constantinopolitan Creed, however, as given by Binius, and quoted in Pearson, the first section, relating to the FATHER, is 9264, *eight* by *six* by 193 (which 93 is thrice *thirty-one*). The phrase *maker of heaven and earth* is 1859, 13 X 13 X 11.

The second section, the SON in Heaven, is 23333, the *twenty-three* of sin and atonement, the 333 of essential perfection. If we add the phrase *God of God*, omitted by Binius, it amounts to 23976, *eight* by *three* by 999, or thrice 333.

The next section, the Incarnation, is 9177 for the words *and was made*

This *thirteen* in the name of the FATHER is brought out more strongly (Ephes. ii. 17) in the phrase, "The GOD of our LORD JESUS CHRIST, the Father of Glory": where each of the words italicized is a multiple of eight, the three together being 3168, *eight* times *twelve* by *thirty-three*; but the FATHER is 559, *thirteen* by *forty-three*, and the entire phrase, 6799, *thirteen* by five hundred and *twenty-three*.

The reader will remember in this connection the value of that phrase "GOD is glorified in Him," *thirteen* to the third power. It would seem to be a symbol of this glorifying that the number of the glorious sacrifice is transferred from the SON to the FATHER.

So, again, that cry of the "spirit of adoption" (Rom. viii. 15), *Abba, Father*, is 565, five times one hundred and *thirteen*. We may notice, in passing, that the phrase "children of GOD," in the same text, is 860, twice the *four hundred and thirty* of Israel-Judah: and its synonym *heirs of GOD* is 952, the *seventeen* of GOD's people by the *eight* of new life by the *seven* of the spirit; while *joint heirs of CHRIST* is 2751, *three* by *seven* by one hundred and *thirty-one*.

In the LORD's Prayer (S. Matth. vi. 9), the peculiarity is still more marked. *Our Father which art in Heaven* is 2990, *thirteen* by *ten* by *twenty-three*.

So also, the ascription, "*for Thine is the Kingdom, and the power, and the glory*"; where the first two words in italics make 1235, *thirteen* by five times *nineteen*; and the remaining words, 3432, *thirteen* by *eight* by *thirty-three*.

man . . . and . . . came down from Heaven, thrice seven by nineteen by twenty-three: the phrase *came down from Heaven* is 3432, *thirteen* by *eight* by *thirty-three*. The words following, "and was incarnate . . . and was made man," are 6464, *eight* by *eight* hundred and *eight*. The entire section through the words *quick and dead* 60528, *thirteen* by *eight* by *six* times 97.

The entire Creed, as given by Binius, is 102433, which may be read $2 \times 8 \times 8 \times 800 + 33$.

If we add the *Etienne* and the *God of God*, the sum is 103987, *thirteen* by *seven* thousand *nine* hundred and *ninety* and *nine*. See this subject more fully treated in the *Appendix*, Chapter XXIV.

And these last words "the Kingdom, and the power, and the glory," with their most expressive factors, of *atonement*, of *new life*, of *holiness*, prove on examination to be the very heart of the prayer.⁵ For if the whole be added up, with the solemn close, *Amen, ninety* and *nine*, we have the sum of 34320, *ten* times the same *thirteen* by *eight* by *thirty-three*. The kingdom purchased by the atoning blood, the power exhibited in the resurrection, the glory which shines out from holiness made manifest in the thirty-three years of the life of Jesus, all are ascribed to Him who is in Hebrew *Abi*, Father, or numerically *thirteen*, in Greek *δωδεκά*, 559, *thirteen* by *forty-three*, or in both combined *Abba Father*, 565, five times one hundred and thirteen.

This number 34320 may also be resolved into 343 hundred, which is the *seven* times *seven* times *seven* of a spiritual kingdom, with the *twenty* of expectancy superadded: "Thy kingdom come." Or it may be the twice *seventeen thousand* of God's people in CHRIST's reign, *plus* the *eight* times *forty* of probation and new life.

While on the subject of the Lord's prayer, it may be not amiss to notice how the numerals bear witness to *the spiritual* import of the petition, *Give us this day our daily bread*. *Our bread* is 1839, *eighteen* hundred, and thrice *thirteen*: the eighteen and thirteen of "the true bread that came down from Heaven." *Daily*, or as *epiousion* may be rendered, *sufficient for being*, is

⁵ The shorter form of the Prayer, as given by S. Luke, lacks the ascription and the *Amen*; but it witnesses to the atonement by the scarlet thread, as it were, of *thirteen* or *forty-two*. First, *Our Father who art in heaven*, is 2990, thirteen by twenty-three by ten: secondly, the rest of the prayer is 15024, *six* by *eight* by three hundred and *thirteen*; finally, the whole is 28014, *forty-two* by 667. This final sum is further remarkable from the prominence given to the *fourteen* of the Spirit. The number 28 is also worth noting, as one of the eight *perfect numbers* which occur between one, and thirty million million millions—if I may so call a sum consisting of 19 figures. A perfect number is one which is exactly equal to the sum of its aliquot parts. According to Hutton, the only numbers answering to this description (within 10,000) are 6, 28, 496, 8128.

1315, the *thirteen* of the Sacrifice on which we feed, and the fifteen of final resurrection. The whole is 3154, the *thirty-one* hundred of the Name of Deity, and twice the *three* to the *third power* of the sacred Trinity. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live."

And so, when our Lord says (S. John vi. 41), *I am the bread which came down from Heaven*, the number of His word is 4095, *thirteen* times 315, the three hundred of the Church and the fifteen of the final resurrection.

The bread that we pray for, therefore, is spiritual, not carnal: it is the bread which preserves body and soul unto everlasting life.

It is the kind of bread spoken of in the same mysterious discourse (S. John vi. 53): "Jesus therefore said unto them. Verily, Verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." The value of which verse is appropriately *fifteen* thousand and *fifteen*, numbers of the second resurrection, or, by factors, *thirteen* times *fifteen* by *seventy-seven*. The phrase in italics is 2028, *thirteen* times *thirteen* by *twelve*.

What is even more beautiful and striking, the characteristic phrase of our Lord, His word of authority used by Him and none other, "*Verily, verily, I say unto you*," is 1536, thrice *eight* times *eight* times *eight*. Thus the dominical number is concentrated, or cubed, in the prophecy of EMMANUEL, in the Name Jesus, and in the word of authority with which He spake.

A little further on, *My blood is drink indeed* is 3055, *thirteen* by two hundred and thirty-five.

The unity of the FATHER and the SON (S. John xiv. 10), *I in the Father and the Father in Me*, brings in three divine factors, being 3284, the *thirteen* of atonement by the *eight* of life by the *thirty-one* of Deity. So, in verse 20, *I in my Father* is 2964, *thirteen* by *twelve* by *nineteen*.

The title of our LORD on the Cross is a point of much interest, from the fact that it is noted by all four Evangelists, yet

to the Holy Trinity, and by the intercommunication of properties, the Third Person also is marked with the same mystic number. This is best seen perhaps in the trine benediction in 2 Cor. xiii. 13: "The grace of our Lord JESUS CHRIST, and the love of GOD, and^s the fellowship of the Holy GHOST—be with you all. Amen." Here are four multiples of thirteen: *the grace of our LORD JESUS CHRIST*, 5057, thirteen by 389; the words in italics, 1417, thirteen by 109; *the fellowship of the HOLY GHOST*, 3419, thirteen by 263; the rest, 3016, thirteen by eight by twenty-nine; the whole, 12909, thrice thirteen by three hundred and thirty-one.

This *three hundred and thirty-one* is particularly to be noted, because it occurs in the first mention of the HOLY GHOST in the New Testament, where the Virgin is said to have been with child of the HOLY GHOST. The number of the phrase is 1655, five times three-hundred and thirty-one.

In the Old Testament, "the Spirit of the LORD," *Ruah Elohim*, is 300. To this add *thirty-one*, the number of Deity, and we have a principal factor of the New Testament name both of the HOLY GHOST and of the Trinity.

And this *thirty-one* of Deity follows the proof-texts of the personality of the HOLY GHOST. For example (Acts xiii. 2), *The HOLY GHOST said* is 1550, fifty times thirty-one; and a little further on, verse 4, *by the HOLY GHOST* is the same *thirty-one* by *one hundred and twenty*. So, in Acts ix. 31, *with the comfort of the HOLY GHOST* is 3163, thirty-one hundred, and seven times nine. So again, in Acts xi. 16, the weighty sentence of our Lord quoted by S. Peter, *But ye shall be baptized with the HOLY GHOST*, is 3448, eight times four hundred and thirty-one. In this phrase, the contrast between John's baptism "with water," and the baptism "with the HOLY GHOST," is very striking. Both have alike the *thirteen* of sin and atonement: but the other factors are as different as one

^s If we read this according to its meaning, and the love of God the FATHER, we have 2912, four times thirteen by eight times seven.

would naturally expect. With water is 715, five times thirteen by eleven, which is a number of imperfection; with the HOLY GHOST is the same five times thirteen by three to the third power, a symbol of the perfection which is found only in the Triune Name. So again (S. Luke iii. 22), *the HOLY GHOST in a bodily form* is 3655, five times seven hundred and thirty-one: and the whole sentence, in Greek order, "And descended the HOLY GHOST in bodily form like a dove upon Him" is 6851, thirteen of atonement by seventeen of God's people by the thirty-one of Deity.

Much more might be cited to the same effect: but I will content myself with saying briefly, that the numbers *seven*, *thirty-one*, *seventeen*, *nine*, *nineteen*, *twenty-nine*, and the like, with three to the third power frequently recurring, seem to follow more especially the Third Person of the Trinity.

In S. John v. 1. There is *the true vine*, which is the SON, and *the Husbandman*, which is the FATHER: the former is the dominical *righteen* by the *thirty-one* of Deity, the latter 1251, is nine times one hundred and thirty-nine (thrice thirteen).

In the preceding chapter, verse 26, we have *the Comforter*, 880 *the HOLY GHOST*, 1450, *whom the FATHER will send*, 1469, thirteen times one hundred and thirteen: the number of atonement coming in with "the FATHER." The title, "whom the FATHER will send in my Name," is thrice seven times seven by five times five (3675)—the Law fulfilled by the SPIRIT: and the whole phrase, "But the Comforter, the HOLY GHOST, whom the FATHER will send in my Name" is 6014, thirty-one of Deity by twice ninety-seven.

We have noticed the appropriateness of the numbers in "the true vine." Our Lord likewise says, "I am the door of the sheep." *The door* is 518, which may be resolved either into five hundred (ten times fifty) and eighteen, or into seven times twice thirty-seven. But *I am the door* is 1391, thirteen hundred, and seven times thirteen, the entrance to the fold being marked distinctly by the blood of atonement. On the same principle, "the length of the gate" of Ezekiel's mystical

Temple (xl. 11), is "thirteen cubits:"⁹ and for the same reason, probably, the offering on the first day of the great convocation week (Num. xxix. 13) was *thirteen* bullocks, which number was reduced each day, so that on the seventh day seven bullocks only were sacrificed, and on the eighth, only one. But, to return to our present subject, the entire phrase, *I am the door of the sheep* is 3944, *eight* times *seventeen* by *twenty* and *nine*: which seventeen, if multiplied by the twenty and the nine separately, yields two expressive numbers, 340 of the name *Shem*, and 153, "the sons of God." Thus, God's people multiplied by the *twenty* of expectancy, and God's people by the *nine* of finality are both vivified by the *eight* of Him who is the Door of the Sheep.

Again He says, *I am the good shepherd*. This amounts to 1592, *eight* times *one hundred* and *ninety-nine*. He giveth His life for the sheep: into the ninety and nine which went not astray, and into the hundred of the lost sheep recovered, He infuses His own divine life. Both alike are fed and sustained by Him.

One more fact will bring the use of the *thirteen* and *eight* in Divine Names to a point, as it were, and will shed light upon one of the deepest questions of Biblical criticism.

In the first Chapter of Genesis, we read the first *fiat* of Creation: "And God said, Let there be light, and there was light." Its value is 813, the *eight* and *thirteen* of that true light which lighteth every man coming into the world.

A little further on we read, "And God divided between the light and the darkness:" it is 813, the *eight* and *thirteen* of Him

⁹ And the account of Ezekiel's atonement, iv. 1-8, is even more expressive. The first six verses relate his forming a mystical siege against Jerusalem, and lying on one side 390 days for Israel, and on the other 40 days for Judah: the sum of these verses is 36673, $7 \times 13 \times 13 \times 13 \times 31$, seven times *thirteen*, by *thirteen* into 31, the number of Deity. The two remaining verses, 7, 8, are a summary of the same account, numerically 6266: if we add this to the preceding sum, the result is 42939, *thirteen* times *thirty-three* hundred and *thirteen*.—Earlier MSS.

who as a judge is to make the final separation between the children of light and the children of darkness.

And further on yet, "GOD called the Firmament Heaven" is the same 813.

But most wonderful of all is the transition from the Elohist to the Jehovistic section of the story of Creation, the first introduction of the ineffable Name of *Him who is to be*. This prophetic name, as mentioned often before, is 26, or twice *thirteen*: yet in its first introduction it is so given as to point irresistibly to its fulfilment in the New Testament. As we read, "These are the generations . . . in the day that THE LORD GOD MADE the earth and the Heavens:" the emphasized words, *the LORD GOD made*, are 888, the number of the holy Name JESUS. JESUS and the LORD GOD are thus identified in the act of creation. The ineffable Name was then first pronounced, when it was first uttered by the Angel as the name of the Child of Mary.

In an equally subtle way, and with marvellous consistency of typical associations, the meaning of another sacred number is brought out in this song of the Creation. The first blessing pronounced is upon the creatures *born of the waters*: *And GOD blessed them* (Gen. i. 22), is 765, five times the *one hundred and fifty and three* of the "great fishes" drawn in the net of the resurrection. It is the number of those born of water and the Spirit. And the second blessing, which is upon man created in the image of God (Gen. i. 28), is the same 765, five times *one hundred and fifty and three*, the number of "the sons of God."

But these opening chapters of Genesis are a complete repository of the sacred numbers: they are as full of mysteries as of words. Among other things, they shed the first ray of light upon the 666, the number of the beast, as will be shown in another place.¹⁰

It is time, however, to bring this Chapter to a close. Its somewhat miscellaneous character may illustrate the facility

¹⁰ See Chapter XLIII.

with which one point leads to another in this sort of investigation, and the certainty of finding something worth noting wherever one may be led to make the experiment. More than two thirds of the passages here examined occurred to me after I had begun to write.

I conclude with the last words of the Faithful Witness (Rev. xxii. 20), "Surely I come quickly. Amen. Even so, come, LORD JESUS."

This is the end of the forty-two marches in the wilderness: the final destruction of sin and suffering and death. Its value is 4746, *forty-two* by *one hundred* and *thirteen*.

The Bible begins with "Be-reshith," in the *Genesis* or beginning, which is 913, the nine of Judgment and the thirteen of transgression. The New Testament begins with *The Book of the Genesis* or generation, which is 1582, the *fourteen* of the SPIRIT and of the Incarnation by one hundred and *thirteen*. S. John, going back to a deeper *Genesis*, says, "*In the beginning was the Word*," which is 1265, twelve hundred, and five times *thirteen*. We appropriately conclude therefore with the same *thirteen*, or one hundred and *thirteen*, multiplied by the *forty-two*, which we find alike in the months of Antichrist, in the stations of the wilderness, in the genealogy of the LORD, in the Hebrew Names of the MESSIAH, in the figures of Atonement, in the poison of Sin, and in its healing Antidote.

Thus "the Faithful Witness" takes all things into Himself, and brings all things under His feet.

The benediction follows:—"the grace of our LORD JESUS CHRIST be with you all." It is 8872, *eight* thousand, *eight* hundred, and *eight* times *nine*: which *nine* comes again in the *ninety* and *nine* of the *Amen* that closes all.

Or, if we add the *Amen* to the benediction, it is 8971, the *eight* of resurrection, the *nine* of judgment, the *seven* of rest, and the *one*, of unity in the one Fold under one Shepherd.

CHAPTER XXXIX.

THE ONE HUNDRED AND FIFTY-THREE.

THE number of the great fishes is so prominent, and so peculiar, that it may well be taken as a test of the principle of numerical significance.

The number but once occurs on the surface of Scripture: moreover, it is not a round number, though if the only object had been the matter-of-fact desire to give the number of fishes caught, a round 150 would have answered all practical purposes.

Can its meaning be satisfactorily proven? If so, it will go further than any less conspicuous case to show the reality of the system which we are examining. If not, there will be a serious flaw in the chain of evidences, and even some reason to doubt whether the clue to the system has yet been found.

The Fathers laid stress on its spiritual meaning; and even moderns of learning and sobriety, such as Wordsworth, have felt that in this instance, if in no other, they might follow the patristic path without forfeiting their reputation for sanity.

Of the early interpretations, S. Augustine's is the most ingenious, and looks most like an inspiration. He found 153 to be the *seventeenth* triangular number. That is, if we add up all the numerals from one to seventeen inclusively, the sum will be one hundred and fifty and three. Now *seventeen*, he says, is the ten of the commandment and the seven of the SPIRIT: it signifies, therefore, those who through the SPIRIT are enabled to fulfil the commandment. But as 153 is the sum of all numbers from one to seventeen, it is an expression of *all* who through the SPIRIT fulfil the commandment: in other words, it is the number of the finally redeemed.

Wordsworth prefers a simpler theory: One hundred and fifty is the fifty of jubilee by the three of perfection: 153 is the

same, *plus* the three of perfection. The whole therefore implies the number of those who attain to the perfect jubilee, the glorious liberty of the Sons of God.

A simpler way still is to call 153 the hundred of God's flock, the fifty of jubilee, the three of perfection: which again would be the perfect and glorious deliverance of the people of God.

The method preferred in this work would lead us to analyze it by factors: in which case it would be the *seventeen* of God's people by the *nine* of finality and judgment; or we might call it the ten times fifteen of the second resurrection, *plus* the three of perfection.

All these interpretations come to the same thing, being merely different shades of the idea of "the Sons of God," or rather of the "Glorious liberty of the Sons of God." If we combine them all, we have an image entirely in keeping with the spiritual meaning of the miracle recorded by S. John.

The only question is, whether there is anything in the Sacred Text, and especially in the place where the number occurs, to prove that such a meaning was in the mind of the SPIRIT who inspired, or of the Apostle who wrote, the wonderful account.

It is certainly a noteworthy fact, that in the very verse where this numeral 153 occurs, there is a most significant hint of its meaning: while, a little before in verse 6, there is another hint, and yet a short distance back (Chap. xx. 18), a third, not less suggestive than the other two.

The first hint is in the term, *THE NET*, τὸ δίκτυον, which is 1224, eight times *one hundred and fifty-three*: "the net" the Church of the living God, contains the "one hundred and fifty and three," and vivifies them by the power of the resurrection; —as S. Peter says, "Baptism doth now save us. . . . by the resurrection of Jesus CHRIST." The force of this fact is certainly not diminished when we find that the very word *Fishes*, the *Ichthys* so conspicuous among primitive symbols, is precisely the same 1224, the net and its mystic draught being the same significant multiple of one hundred and fifty and three.

The second hint is in the phrase, verse 6, "the right side," δεξιά μεσότης, the region of successful fishing. This *right side* is 80 and 153, the number of life added to the numeral of God's elect.

The third hint (xx. 18) is in the name of that wondrous woman, deep in sin and shame, but deeper in repentance and devoted love, out of whom seven devils had been cast, upon whom first shone the light of the resurrection, who for some mysterious reason could not "touch" the risen LORD till He had returned to the FATHER. This Mary, once stained by sin but now cleansed, once possessed by devils but now filled with the graces of God's Spirit: this Magdalene, ἡ Μαγδαληνή, is *one hundred and fifty and three*, every thing in her story suggesting that lost one found, whom CHRIST loved, for whom He gave Himself, that he might present her to Himself finally, "a glorious Church not having spot or wrinkle or any such thing, but that she should be holy and without blemish." In this typical character of the Magdalene we may see perhaps a reason why she was not allowed to touch her Rabbini, till He had gone up on high, and the SPIRIT had descended. The Church touches her LORD, not through the flesh, but through the life-giving SPIRIT.

Here then we have three shades of meaning for the one hundred and fifty and three. It is the living freight of the unbroken net; it is that *side* of the ship where the great fishes throng; it is the woman that *was* a sinner, the lost one that now is found: all which are but synonyms of the body of God's elect.

How wonderfully is the force of this increased, when, going back to the earliest inspired utterances in the Hebrew tongue, we find the very word that is needed for a definition emblazoned as it were upon the living text, and recurring again and again in connections that leave no doubt of its meaning.

In Gen. vi. 2, we read, "that the *Sons of GOD* saw the *daughters of men* that they were fair, and they took them wives of all which they chose."

These Sons of God, *Beni-ha-Elohim*, are 153, the number of the great fishes.¹ But *the daughters of men* are 909, a number of mere humanity. The union of the two brings about a new era, a *renaissance*, an age of "mighty men, men of renown," a splendid civilization. But, as might be expected, the human element predominates, and the result is a grand corruption. How admirably this tale is told by the number of Gen. vi. 1-3, which is 7272, eight times the 909 of the "daughters of men!" It is the exact antithesis of "the net," which is eight times the number of the Sons of God. In the one case, the eight of the new life is combined with the antagonistic "909"—"My Spirit shall not always *strive* with man:" in the other, it combines with the kindred 153.

In the Book of Job, as we shall see more fully towards the end of this Chapter, the Sons of God and their number are extremely prominent. I begin with i. 6, following the order of the Hebrew.

"Now it was the day when came *the Sons of GOD*, 153, to present themselves before the LORD, and came also Satan, 364, among them," the whole being 1833, a multiple of thirteen, though equally susceptible (as is the case with the 364 of Satan) of a good and holy meaning. In fact, the adversary is here clothed as an angel of light.

But in the second gathering² the whole is brought to

¹ The corresponding Greek phrases yield numbers equally expressive: *children of God*, 866, twice the 430 of Israel-Judah; *heirs of God*, 952, eight by seven by seventeen; *joint-heirs*, 1071, nine by seven by seventeen, or, seven times 153; *joint-heirs of Christ*, 2751, thrice 917, namely, nine and seventeen, the two factors of 153; *a son*, 686, forty times seventeen, the number of "the ship" in which the disciples navigated Tiberias; *sons*, 490, seven times seventy; *the sons of God*, 2024, eight times 253, or, as it may be more expressively resolved, eight times 153 (the number of *the net*), plus 800, the number of Kurios, Lord.

² It might be better to say that in the one case the 1212, "My Church," combines with the secular or mundane 6, making a secularized Church: in the other the 153, the true sons of God, combines with the eight of new life, making the spiritual Church, the net unbroken.

³ This variation, which seems always to be made with a view to numerical

an exquisite point. By a slight variation in the spelling of two words,⁴ Satan assumes the very number of that Holy One whom he counterfeits, yet the sum of the passage brings out his true character and position with peculiar power.

"Now it was the day when came the Sons of GOD, 153, to present themselves before the LORD, and came also Satan among them, 888 (the number of the holy Name), to present himself before the LORD." The sum, so far, is 2484, twice 1242.

"And the LORD said to Satan: From whence comest thou? And Satan answered the LORD and said, from going to and fro in the earth, and from walking up and down in it:" the whole verse being 3483, or nine times nine by forty-three.

The entire passage is 5967, thrice *thirteen* of apostasy and strife by the *one hundred and fifty and three* of the Sons of God. Could anything be more expressive? Yet, the very next verse is just as marked in its significance:

"And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity"—all this is 5355, the same one hundred and fifty and three by 35, the number of benediction.

So far, then, we have *the net*, eight times 153, contrasted with the Church in which Satan still works, thrice thirteen by 153. In one case the Sons of God are vivified by the power of the resurrection; in the other, there is the mark of strife,

effect, and which the Hebrew copyists have faithfully retained in all cases, perhaps without knowing why, may be illustrated to the English reader by the spelling of such words as *honour*, where the *u* may be dropped, or retained, according to the taste of the writer. In Hebrew, the same letter, *vav*, is used in one place and dropped in another, for no apparent reason. Thus the word *among* *here* is "betwam" in i. 6, and "betam" in ii. 1. In all such cases, I have found the variation to result in exquisitely happy and appropriate numerals.

⁴ Job. ii. 1, 2.

and envy, and corruption. Equally marked is the contrast between the net of the Resurrection and that net in which the Sons of God were entangled by the daughters of men. The one is eight times the number of the Sons of God: the other, eight times the number of the daughters of men.

The number of Joh's character, *thirty-five* times one hundred and fifty and three, brings in the idea of benediction: "Blessed is he . . . that cometh to the thousand three hundred and *thirty-five* days." We shall see more of it a little further on.

But even without going further, we have a perfectly rational and consistent account of the meaning of the one hundred and fifty and three. It is simply *Beni Ha-Elohim*, those Sons of God who at the Creation shouted for joy, who at the final jubilee are to shout with a thousand fold fervor over the work of Redemption accomplished.

Such proof of the significance of the number needs no addition, or confirmation. But it is a matter of interest to observe that the meaning thus suggested is enforced in Holy Scripture with doctrinal precision: the number coming up again and again in connections which invest it with peculiar beauty. A few examples of this may be given here: others are noticed from point to point all along through this inquiry.

First, there is a series of types in Scripture suggesting the Catholicity of redemption.

Into the Ark, for example, there entered "of every clean beast by sevens," and of *beasts* not clean by two.⁵ In accordance with which, the salvation of the Gentiles was represented to S. Peter in an *ecstasy*, or "trance" (936, the number of the names of Noah's family), under the image of a great sheet, knitted at the four corners, wherein were all manner of four-footed beasts, and creeping things, and fowls of the air. So again, when the people of Israel went out of Egypt, their cattle went with them: not a horn or hoof was left behind. And, in the

⁵ To cleanse the beasts not clean, meaning mankind in general, the Incarnation is needed; to sanctify and perfect those thus cleansed, the Spirit is given; hence the *two*, and the *seven*.

same spirit, when *Nineveh* that great city was saved, it is expressly mentioned that there were not only 120000 persons that could not discern between their right hand and their left, but also "much cattle." All which figures seem to be summed up by S. Paul when he says that "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God."

In connection with all this it is certainly remarkable that the oft-recurring phrase,⁶ and of *beasts*, is 153, the number of the Sons of God. So also, in Exodus (xii. 37, 38), *And there journeyed from Ramesses to Succoth about 60000 on foot that were men, besides children, and a mixed multitude went up also with them, and flocks and herds, even very much cattle*, the value of the words quoted⁷ is 4743, which is the 153 of the Sons of God by the thirty-one of Deity. In the same way, *Nineveh that great city*, a phrase oft repeated in the book of Jonah, is 459, thrice one hundred and fifty and three.

So again, *τρίσας θεῶν GOD'S Creation* is 1224, eight times 153, the number of the mystic net. *The Creation* is 748, seven-teen by forty-four.

It has been shown in Chapter XXIII., *On the Flood*, that Noah, his wife, his company, the beasts clean, the beasts unclean, the food provided, and in short all that entered the Ark, are so given as to make in each case a multiple of 153.

It would seem, then, that the creature, or all creation, involves at least a type of God's elect; that the earnest expectation of the creature awaits the manifestation of the Sons of God; that, in short, a new heaven and a new earth are to be included in that final draught of the net of the resurrection.

And this is intimated on the first appearance of sentient life, in the story of the Creation. The creatures born of the water on the glorious fifth day were the subjects of the first

⁶ Gen. vii.

⁷ To make this value, "the children of Israel" are omitted: the 153 belongs rather to "the mixed multitude," &c.; in other words, to the types of the Catholic body, the totality of the redeemed.

recorded blessing: *and GOD blessed them*⁸ is 765, five times one hundred and fifty and three. The second blessing, recorded in the same words, is upon man and woman created in the image of GOD: its value is the same 765, five times the number of the Sons of GOD. We shall see presently that the same 765 is a factor of *woman the mother of all living*. It has already appeared as a factor of Job, the type of the perfect man: 5355, seven times the blessing upon Creation.

So much for "the creature," or Creation, which is a type of the universality or *Calhelicity* of redemption. The fact, then, that the creature involves the number 153, defines one shade of the meaning of this numeral: it implies that in the final draught of the unbroken net, all things are to be brought together in one, so that 153 is in some sense the *pleroma*,⁹ "the fulness of Him that filleth all in all."

WOMAN, so called because taken out of man, is the great scriptural type of the Church: the name¹⁰ is 306, twice one hundred and fifty and three. But this demands a Chapter to itself.¹¹

It has been shown in a previous Chapter¹² that the elect seed of the woman before the Flood, the Sons of GOD from righteous Abel to the family that was saved in the Ark, are collectively 3672, which is thrice the 1224 of *the net*, or thrice eight times one hundred and fifty and three.

But in this sacred line of the Sons of GOD there was one who "walked with GOD, *and he was not, for GOD took him*." The words in italics are 153. Moreover, the whole account of Enoch (Gen. v. 21-24) is 12153, the twelve of the Church, the 153 of the Sons of GOD. It is also worth noting that Enoch's name is 84, seven times twelve; while the phrase, *and he was*

⁸ Gen. i. 22.

⁹ This very word *pleroma* is 1059, thrice 353, a numeral of like import with 153. Or it may be resolved into 600, the number of secular completeness, "the fulness of the times," plus 459, thrice one hundred and fifty and three.

¹⁰ Gen. ii. 23.

¹¹ See Chapter XL.

¹² Chapter XXI.

not, for GOD took him, is 784, seven hundred, and seven times twelve. The chronology of Enoch is equally marked. For he was translated in 987, which is 980 + 7, twenty times seven times seven + seven: and from the year of his translation to the date of the death of Enos in whose days "men began to call upon the name of the LORD," A. M. 1140, there is a cycle of 153 years, the only one that occurs before the times of Abraham. Moreover, his term on earth was a year of years, 365, a type of the full cycle of earthly existence.

From Enoch we turn naturally to that blessed company of the Sons of GOD, where Enoch dwells: "and I saw, and, lo, the Lamb standing upon the Mount Sion, and with Him an hundred and forty-four thousand, having His name and His Father's name written in their foreheads." The value of this, which I give according to Wordsworth's Text and translation, is 20808, or eight by seventeen by one hundred and fifty and three. According to another reading (not so well warranted), the sum is the equally expressive 17153.

One instance has been given of this number in connection with the thirteen of transgression. I will add two in connection with the thirteen of atonement.

The first is in that passage where the word *sin* for the first time occurs, and where the best interpreters regard it as equivalent to sacrifice for sin. "The LORD said unto Cain . . . if thou doest not well at the door *sin lieth, and unto thee his desire*" . . . : here the words in italics are 1989, thirteen times one hundred and fifty and three.

The second example is the more explicit language of St. Paul, in which he speaks of our glorying in GOD through our LORD JESUS CHRIST, *through Whom we have now received the atonement*. The value of the phrase is the same, 1989, thirteen by one hundred and fifty and three. Thus the atonement which lay at the door for Cain, and the atonement which is now ever at hand for us, involve the same expressive number of the Sons of GOD.

It will be found when we come to treat of the number of the

Beast, that this figure also is mysteriously complicated with the sacred one hundred and fifty and three: for the harlot and the beast are counterfeiters as it were of the Bride and the LAMB, and even the numbers of the latter are in some sort mimicked and corrupted.

With two more illustrations of the apt recurrence of the number of the Sons of God, I will bring this Chapter to a close.

There is that beautiful and expressive scene (Gen. xxii. 5-8), where Abraham and Isaac go up to Mount Moriah, Isaac bearing the wood for the sacrifice, and Abraham assuring him with the promise, "God will provide Himself a lamb for a burnt-offering."

The value of this exquisite type brings before us once more *the net* of the Gospel in which the great fishes are drawn to the land: it is 12240, ten times the value of the net, or eighty times the sacred one hundred and fifty and three. Isaac ascending the mount of vision, bearing the wood of the Cross, cheered by the Gospel of the Lamb provided, offered in sacrifice to God, and in a figure raised from the dead, is a most perfect picture of those who, partaking of the death of Christ, rising with Him in His resurrection, and following the Lamb whithersoever He goeth, finally stand with Him on Mount Zion in the glorious liberty of the Sons of God. In some points, he is a type of the eternal Son: in every point he is an example of God's children by adoption and redemption. His story therefore most properly includes both the net and its precious contents, both the 80 and the 153 of the *right side* of the ship, both the number of the elect and the number of Him who is their life and light.¹³

The story of Job is a model of the drama, according to the profound and truthful ideal of the Greeks, being a *trilogv*, or tragedy in three Acts; the first of which represents the good man as religious in prosperity, the second as patient in adver-

¹³ See the fuller analysis of this subject in the *Appendix*, Chapter XIII.

sity, the third as gloriously vindicated and rewarded in the end. It is, in other words, a type of the probation of "the Sons of God," a compendious history of the Church.

We have seen how appropriately the number of "the Sons of God" is introduced into the second Act: where Satan, or what the Greeks call *fate*, is allowed to entangle God's true servant in the meshes of temptation, and light and hope seem extinguished in a horror of great darkness. Thrice *thirteen* by one hundred and fifty and three is admirably in accordance with this idea. Job's character contrasts with this, being 5355, seven times five by the same numeral.

But, may we not reasonably expect to find the number of the Sons of God in the other two Acts of the drama? And if we find it, may we not reasonably expect to see it in combination with other factors appropriate to the drift of the story?

With an expectation of this kind, we turn to the first Act.¹⁴ "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and feared God and eschewed evil."

The numbers are wonderfully appropriate. First, the scene, in the land of Uz, gives us at once the 153: it is 459, thrice one hundred and fifty and three. Secondly, the name of *Job*, 19, with the epithet *perfect* which is proper to him, 440, is the same 459, thrice one hundred and fifty and three. Thirdly, the expressive phrase, and that man, is 333, the concentrated symbol of innocence and perfection. Fourthly, the important words, *Job his name*, are 365 the number of the years of Enoch. Lastly, the entire verse is 3344, which is significant enough as it stands but may be resolved into eighty-eight by thirty-eight, or eight by twenty-two by nineteen, this nineteen being the number of Eve.

So much for the first Act: in which I pass over much that is interesting, to avoid a needless accumulation. I may observe, however, that his household, verse 2, is marked by the number

¹⁴ Job. i. 1.

of transgression and atonement;¹⁵ it is 1677, thrice thirteen by forty-three.

The second Act has already been noticed: its marked combination of three, thirteen, and one hundred and fifty-three is full of significance. In the first assemblage of the Sons of God,¹⁶ Satan describes Job's privileges: "Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side! Thou hast blessed the work of his hands, and his substance is increased in the land." This is an apt figure of the Church of God, hedged about, and blessed, and flourishing with increase from on high: accordingly, it is 4459, the thirteen of atonement by *seven* times *seven* times *seven* of spiritual gifts; it is also 4000 of Catholicity, and 459, thrice one hundred and fifty and three. And the whole passage, verses 6-10, representing Satan the Accuser as among the Sons of God, though not of them, is the striking number 15717, thirteen by thirteen by thirty-one. On the other hand, the assembling of the three pharisaical friends,¹⁷ is 6006, thirteen by forty-two by eleven, numbers of Antichrist;¹⁸ and his wife's counsel, *Curse God and die*, is 754, twice thirteen by twenty-nine.

¹⁵ But, by a slight change in the first word, this disappears in the second mention of them at the end of the Book, so that *eight* takes the place of thirteen, and *fifty-three* that of forty-three. The second enumeration is of the family as renewed, and finally saved. Hence, it is also a multiple of 153.

¹⁶ Job i. 10.

¹⁷ Job. ii. 11.

¹⁸ According to my conception of the allegorical meaning of this Book, Job is the righteous man of all ages; his wife (707) is the Church secularized and corrupted, and is therefore compared to the "foolish women," 493, seventeen of God's people by nineteen, the number of Eve, or "one of the foolish women," 902, which contrasts with 702, the number of the Church; the three friends are the Antichrists of the three dispensations, their number, 6006, being the secular duration of the world; Elihu Barachel is the Son of God, according to his description of himself (xxxiii. iv.), "The Spirit of God hath made me, and the breath of the Almighty hath given me life;" the three daughters are the three Dispensations.

Towards the end of the drama a new character comes in, *Elihu the Son of Barachel the Buzite, of the kindred of Ram*, who silences alike Job and his friends by words of unanswerable truth. His number is 1496, the dominical 88 by the 17 of God's people: and the verse which introduces him¹⁹ is 2984, eight times three hundred and seventy-three. The phrase *against Job was his wrath kindled, because he justified himself rather than God*, is 1183, thirteen by thirteen by seven.

This mysterious personage, who is manifestly a type of the Son of God, appearing and disappearing in the narrative as unaccountably as Melchizedek in the story of Lot's deliverance, has also the 153 in his name: Elihu Barachel, *He is my God-Himself Who-blesses-God*, is 306, twice one hundred and fifty and three. Or, if we take the words which introduce him, omitting the word *wrath*, "Then was kindled . . . Elihu the son of Barachel the Buzite," we have 612, four times one hundred and fifty and three. "Elihu son of Barachel" is the equally expressive 358, the three hundred of the Ark with the fifty-eight of Noab; "the Buzite, of the kindred of Ram," 1138, twice nineteen by the *thirty-one* of Deity. In short, the numbers accord entirely with the meaning of the names of this mysterious personage: "He is my God Himself Who blesses God, the despised one (*Buzite*), of the kindred of the rejected, or uplifted (*Ram*)," is a description which can apply to One only; and that One is He whose *pleroma*, or fulness, is the Church, the family, the Sons of God.

But Elihu disappears, and his place is taken by the Lord speaking from out the whirlwind—the Lord coming in the clouds to judgment. And so we come to the last scene, where Job in his latter end receives double for all his trials. His family reappears, with numbers of resurrection and of "the Sons of God." The passage is very brief, but pregnant in every word.

"He had also seven sons and three daughters." In the beginning "*There were born unto him seven sons and three*

¹⁹ Job xxxii. 2.

daughters"—1677, a multiple of thirteen; but now, by a slight verbal change, the number is 1696, the eight of new life, by the four of universality, by the fifty-three of jubilee and perfection.

"And he called the name of the first,"—1071, seven times one hundred and fifty and three—"Jemima" (beauteous as the dawn), 105, a number of the earliest dispensation: for "Seth lived 105 years, and begat Enos," in whose days men began to call upon the name of the Lord. The whole is 1176, eight by three by seven times seven, numbers of the Spirit and of life:—

"And the name" 346 "of the second," 765, five times one hundred and fifty and three, "Kezia" (*Cassia*, a fragrant and anti-septic herb), 275, five times fifty-five. The second dispensation brings in the five of the Law, and the 153 of the Sons of God multiplied by the five of the Law. The whole is 1386, the thirteen of transgression (the Law being added because of transgression), and the 86 of the name *Elohim*. It may also be resolved as 18 times seventy-seven:—

"And the name of the third," 1401, fourteen of the Spirit, one of unity, that unity in the Spirit which brings all things together in one: "Keren" (a horn), 350, the seven of the Spirit by the fifty of jubilee, "Happuch" (of beauty) 111, the concentrated number of *unity* which is the essence of all grace and beauty. The entire name is 461, the number of woman in the Greek, thrice one hundred and fifty-three, *plus* two of the Incarnation. The whole phrase is 1862, twice the nine of humanity and the thirty-one of Deity—God and man reconciled by the two of the Incarnation. By factors, this number is twice nineteen of Eve by seven times seven of the Spirit: Eve spiritualized, "the mother of all living," is a most perfect type or figure of the Church the Mother of us all.

But the numbers of *Keren Happuch* may admit of an interpretation still more pointed, and in clearer accordance with their supposed antitype. The number 153 is the value of *Bani Ha-Elohim*, the Sons of God: but this expression, used six times only in the Hebrew, is in one place varied into *Bani Et-Hai*,

"Sons of the living God;" and in the place where the variation occurs there is a manifest reference to the Christian era. Says the prophet Hosea (i. 10), "In the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the Sons of the living GOD." Now these "Sons of the living God," Sons of the Resurrection and the Life, are numerically the 111 of the name *Happuch*, Beauty. It is a peculiar and choice name for God's flock, more expressive than the one hundred and fifty-three, being thrice *thirty-seven* of righteous Abel, the earliest type of Christ, and being a factor moreover of the 888 of the holy name Jesus. The 153 multiplied by the numeral of life gives 1224 of the net or Church: but the 111 multiplied by the same gives the 888 of Him who is indeed the living God. The 111 is therefore a choicer type of God's people; and it is proper that the more exquisite symbol should be reserved for the third of Job's daughters, the Horn of Beauty that was raised up in the house of David.

But it is in Job's household as a whole, in its seven ages and three Dispensations, that the number of the Sons of God comes out with peculiar power.

The entire account,²⁰ "He had also seven sons and three daughters, and he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren Happuch," comes to 6120, which is eight times five (the forty of probation) by the *One hundred and fifty and three* of the Sons of God.

Hence we venture to interpret, the seven sons are the seven Ages; the three daughters, the three Dispensations: the Patriarchal, *beauteous as the day*, 105, fifteen by seven, or 1071, seven times one hundred and fifty and three, the Spirit, the resurrection, the Sons of God; the Legal, fragrant as *Cassia*, an anti-septic herb, five times fifty and five, numbers of the law, but also 765, five times one hundred and fifty and three, the Sons of God under the law; the Evangelical, *the horn of beauty*, with numbers of the Spirit, of jubilee, of the Sons of the living God,

²⁰ Job xlii. 13, 14.

and especially of that unity which brings all things together in one, lifting up its horn like the horn of a young unicorn, a horn of salvation for us, a horn of strength, of beauty, and of glory.

How wonderful that in this brief description we should have the one hundred and fifty and three in so many expressive combinations: that it should be emphasized by the seven of the SPIRIT, the five of the Law, the eight times five (or forty) of Law and Life!

In the New Testament,²¹ our LORD alludes to a family, the anti-type of Job's, and to a Servant as upright as he, when he asks the significant question, "Who then is *that faithful steward, and wise*, whom His LORD shall make ruler over His household, *to give them their meat in due season?*" *That faithful steward* is 1530, ten times the number of the Sons of God; his further description, *and wise*, is 1071, seven times the same expressive numeral. As "faithful," he has the *ten* of the commandment; as "wise," the *seven* of the SPIRIT; as "the faithful steward and wise," he is 2601, seventeen times one hundred and fifty and three: he multiplies the number of the Sons of God by the number of the people of God,²² by the number of the SPIRIT and of the commandment. His office, moreover, *to give them their meat in due season*, belongs pre-eminently to a spiritual era: it is 3430, seven times seven times seventy.

Many more such facts will come up in the course of this inquiry: for, in the present Chapter, I have hardly touched the large store which I had on hand, but have taken most of these illustrations fresh from such places of Scripture as happened to suggest themselves while I was in the act of writing. It shows the reality and certainty of the numerical plan, that in every place where I have been led to look for the number 153, I have invariably found it.

²¹ S. Luke xii. 42.

²² And if this again be multiplied by the eight of *resurrection*, we have 20808, the number of the LAMB and his virgin followers standing upon Mount Sion.

One more instance I will add, not merely for its singular felicity and beauty, but because it occurs in a place which the least learned reader may examine for himself.

In our familiar Apostles' Creed,²³ and in that article which treats of the draught of the Resurrection, we find one of the happiest of all the exquisite combinations of this number. I will give the passage as it is in Latin, capitalizing the letters which have a numerical value:

CaruIs resVireCtIoneM, 1207
et VItraM aeternaM, 2006,

the whole being 3213, which is the 153 of the Sons of God by three of perfection by seven of the SPIRIT. "The resurrection of the flesh and the life everlasting" embraces the spiritual perfection of the Sons of God.

It is curious, by the way, that the noblest heathen ideal of the man that endureth unto the end, the true martyr,

Fortem ac tenacem propositi virum,

is numerically the same 3213, the number of the final reward.

CHAPTER XL.

WOMAN AND THE CHURCH.

ADAM was "the Son of God," a type of the Eternal Son; and the woman, taken out of man, whom God gave to be of one flesh with him, became necessarily a type of the Bride of CHRIST, who is declared by S. Paul to be "of His flesh," or, numerically,¹ 2295, one hundred and fifty-three of the Sons of God by fifteen of the Second Resurrection.

²³ It will be proven, in its place, that the Catholic Creeds fall perfectly under the law of mystic numbers. See *Appendix*, Chapter XXIV.

¹ Ephes. v. 30.

The first occurrence therefore of the word *Israhel*, woman² yields the number 306, or twice 153.

And the counsel of God, before creating woman, is of a kindred character: "And the Lord God said, It is not good for the man to be alone"—930, thirty by thirty-one, the full age of Adam—"Let us make a help meet for him," 772; the entire sum being 1702, one thousand of Christ's Kingdom and 702 of the Church.

But as the woman was taken out of the first Adam, so the Church was drawn out of the wounded side of the second, in the deep sleep of the Cross. Accordingly, one side of the sacred Title,

This  is
Jesus of Nazareth, The King of the Jews.

involves the number of the Sons of God; the words italicized are 3978, thirteen by the same 306 or twice one hundred and fifty and three. *The King*, in like manner, is 918, thrice the same 306.

Thus, woman and her anti-type the Church are appropriately identified with this expressive numeral.

But how far does this apply to *the woman*, the highly favored Mother of the promised Seed?

Eve, it has been shown before, is 19, which may be interpreted Humanity in general: Mary is 152, eight times nineteen, Eve restored, or humanity regenerated; "the Handmaid of the Lord," her own chosen title, is 1520, ten times the same 152; the woman, in Greek, is 469; *the Woman, the Handmaid of the LORD*, is 1989, thirteen times one hundred and fifty and three.

Mary, the wife of Joseph, *Μαρία ἡ τῷ Ἰωσήφ*, is 2448, eight times 306, or sixteen times 153: it is also twice 1224, the number of the mystic net. In like manner, Joseph the husband of

² Gen. ii. 23.

Mary, *Ἰωσήφ ὁ τῷς Μαρίας*, is precisely the same 2448. So also, *Mary and JESUS*, the Woman and her Seed, is 1071, seven times 153. By adding the title which the Virgin gives herself to that which Elizabeth gives her a little further on, we have *The Handmaid of the LORD, the Mother of the LORD*, 2754, eighteen times one hundred and fifty-three.

In Hebrew, the Virgin, *ha-Almah*, is 150; Miriam (Mary), 290: if we add the name Eve (mother of all living), we have for *the Virgin Mary mother of all living*, 459, or thrice one hundred and fifty and three. So in the Greek of the Septuagint, *Woman* (without the article) is 461, which being added to the title *mother of all living*, 4894, we have for the sum 5355, namely, thirty-five of benediction by 153 of the Sons of God.

It is very beautiful, in this connection, that Eve, who in the Hebrew is 19, a number savoring of judgment, becomes in the Greek *Zoe, Life*, 815 of the first and second resurrection. And the first allusion to the promised woman, in S. Luke, gives us the same expressive number: *To a Virgin* (Luke i. 27), is 815. Moreover, *Joseph* is 1518, a numeral of the same character; and *Virgin*, in the nominative, is 515. "Mary a pure Virgin," *Maria parthenos achronos*, is 1989, or thirteen times one hundred and fifty-three.

The salutation of the Angel involves the number 153, though not so manifestly as in the instances so far given. *Hail highly-favored, the LORD is with thee, blessed art thou among women*, is 6409, thirteen by seventeen by twenty-nine. Now 17 by 29 is easily resolved into 17 times 20, the expectation of God's people, *plus* 17 times 9, the 153 of the Sons of God. It may also be noticed that Gabriel who salutes being 154, and Mary being 152, the two together are 306. Moreover, the Seed of the woman, Emmanuel, is translated *GOD with us*, which is 1306, one thousand of Christ's reign, and twice 153 of the Sons of God.

Finally, to omit some other examples of the same kind, in

³ Gen. iii. 20.

Acts i. 14, where the infant Church is assembled "with the women and *Mary the mother of Jesus*," the words italicized are 918, six times one hundred and fifty-three: or if we take the fuller phrase, *in supplication with the women and Mary the mother of JESUS*, it is 4131, or 153 by three to the third power.

It would seem, then, that the number of the great fishes is associated with woman as the type of the Church, the mother of all living, and especially with Mary the mother of Him who is the Life of all living.

This being the case, one turns with particular interest to that glorious ideal of woman, of the Church, and of the Virgin Mother, which was seen in vision by S. John.⁴

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travelling in birth, and pained to be delivered."

This of course is an image of the Church, yet it is not without a reference to the blessed Mother. The figure is evidently suggested by the fact of the Incarnation. It might be described as the mother of the child Jesus idealized into the mother of all living, the rose-bud of Nazareth expanded into the rose of the universe.

Its numerical value is on the whole the most striking of all the numbers of the Church. It is 21266, seven times seven times seven of a spiritual era, by two of the Incarnation, by thirty-one of Deity. It is also twice 69 times 153 of the Sons of God, *plus* 152 of the blessed Mary. It unites the numbers of the Church and of the Virgin Mother.

What is even more wonderful, when we turn to the great counterpart of this sublime description, S. Paul's glowing allusion to Christ's love for His bride the Church (Ephes. v. 25-27), we find numerals so exactly corresponding, that the two passages appear like severed parts of one exquisitely adjusted whole, each part indebted to the other for an additional grace and finish.

⁴ Rev. xii. 1, 2.

I will only notice here that the heart of S. Paul's description yields the number 4459, which is seven times seven times seven by *thirteen*, this last factor being appropriate to the idea that *He gave Himself* for the Church. How beautifully this responds to S. John's grand vision where the same seven times seven times seven combines with *thirty-one*, the number of Deity! But the whole of S. Paul's account is 28918, twice 14459. Add the number of the Woman in Heaven, 21266, to that of the Bride sanctified and cleansed by the washing of water with the word, 28918, and the result is 50184; eight times 153 (the number of the net) by forty and one of probation ended.

Thus, while each description is perfect in its numerical symbolism, yet it requires the two together to give that ultimate perfection of the number of the Sons of God.

To return to the subject of Woman in the Old Testament, from which we have digressed:

After Eve, the next Mother of all living is Noah's wife. We read⁵ "In the self-same day entered Noah . . . and *Noah's wife* . . . into the Ark." This Mother of the regenerated world is 765, five times one hundred and fifty and three.

It has often been observed that in S. Matthew's genealogy four female names are introduced, besides that of the Blessed Virgin, and that in all these there is a taint either in their character or in their extraction. "This was so designed," says S. Jerome, "that He who had come for the sake of sinners might, being horn of sinners, blot out the sins of all." He also argues, that the mixture of Gentile blood in these women is an intimation of God's mercy to the heathen world. As the "Sons of God" were to come in part out of the nations, it was proper that the Son of God in His Humanity should participate of the same.

The numbers of these women are all significant. *Of Thamar* is 684, twelve of the Church by thrice nineteen: *Rachab* is

⁵ Gen. vii. 13.

1212,⁶ of *Rachab* is 1237: of *Ruth*, 1112: of the wife of *Uriah*, 2353, thirteen by 181: to which, if we add the last female link, of *Mary*, of whom was born *JESUS*, 1651 (one thousand of *CHRIST*'s Reign and 651 of the *LAMB*), we shall have for the sum total 7037, or forty-five times 153 plus 152 the number of *Mary*.

If we take the same names in Hebrew, *Thamar*, 640; *Rachab*, 210; *Ruth*, 606; *Bath-sheba* the daughter of *Eliam* the wife of *Uriah* the *Hittite*, 2673; they amount to 4129: to which adding *S. Matthew*'s phrase, *Mary of whom was born JESUS who is called CHRIST*, 3674, we have for the female line 7803, thrice seventeen by 153.

Of the holy women named in the line of the patriarchs, *Rebekah* is pre-eminently a type of the Church, being the wife of *Isaac* the promised seed. Her name in Hebrew is 307,⁷ and in Greek 153.

In the New Testament, it has already been observed that the *Magdalene* is 153: Omitting the article, we find in *S. Mark*,⁸ that *Magdalene* and *Mary the mother of James and Salome* amount to 3519, twenty-three times 153.

So in *S. Luke*,⁹ by supplying the words "the women," we read, "Now the women were *Mary the Magdalene*, and *Joanna*, and *Mary of James*, and the rest with them," 5355, or 153 by 35 of benediction, the number of "woman the mother of all living."

Again, in *S. John*,¹⁰ the women at the Cross, and the tender commendation of the Mother to the beloved disciple, abound in similar examples.

"The elect lady," or as some prefer, *The Lady Elcta*, to

⁶ Without the article it is 704, 3 times 88.

⁷ I cannot but see a design in giving 307 instead of 306. *Rebekah* is a type of the one bride—"the only one of her mother, the choicer one of her who bare her." Hence, in her case, the twice 153 of woman in general is emphasized by the addition of an emphatic one: she is 2 X 153 + 1.

⁸ *S. Mark* xvi. 1.

⁹ *S. Luke* xxiv. 10.

¹⁰ *S. John* xiv. 25.

whom *S. John* addresses his second Epistle, is in the accusative case 1071, seven times 153.

To these examples others might be added: but these are enough in all reason to show that Woman and the Church come under the same rule;—that in both there is a predilection, if I may so speak, for the number of the sons of God.

CHAPTER XLI.

THE CHURCH IN GLORY.

For the completion of the subject of our last Chapter we turn naturally to the Bride, the New Jerusalem, the Celestial City, and to the twelve precious stones upon which her walls are built.¹ Their value we find to be a numeral closely akin to that of the star-crowned woman. It is in all 12392, eighty times 153, plus 152 of the name *Mary*. But if we add to them the comment in verse 14, "and in them the² names of the twelve Apostles of the *LAMB*," 6886, the sum will be 19278, seven times eighteen by 153.

Moreover, the City is more summarily described as *pure gold*, 1681, with all manner of precious stones, 2450, in all 4131, one hundred and fifty-three of the Sons of God by 27 or three to the third power of the Trinity.

Again, if we add the number of the twelve stones, 12392, to the value of *S. Paul*'s account of the Bride (which will be analyzed further on), the sum will be 41310, just ten times the material of the heavenly City. This 4131 has occurred before in connection with the first assembling of the Church.

Among the precious stones is the *Sardius*, which Wordsworth reads *Sardium*. If we adopt his reading the sum of the

¹ *Rev.* xxi.

² The article does not occur in the Text before me, but it seems so proper, and is so implied, that I have taken the liberty to add it.

twelve will be 12242, ten times the 1224 of the Net *plus* two of the Incarnation. By adding the other material of the sacred City, *pure gold*, 1681, we get 13923, which is 153 by seven times thirteen.

Equally significant are the numbers of the stones which were set in the breast-plate of the High Priest. First, the general description of the breast-plate³ is 8415, or fifty-five times 153. To this if we add the further description, verse 16, and the names of the twelve stones in Exodus,⁴ we shall have 8415 + 2107 + 4166, or 14688, which is eight of new life by twelve of the Church by 153 of the Sons of God. So, in Exodus,⁵ the entire Text is 9038, while the names of the twelve stones⁶ amount to 4142: so that the Text, with the names of the stones omitted, is 4896, eight times four by 153. And the number of the stones, 4142, is twice 2071, which last is equal to one thousand of Christ's Kingdom *plus* 1071, seven times one hundred and fifty-three. Many other curious facts I pass over. It is a point of particular interest, however, that every row of stones, except the third, is a multiple of thirteen, the first being 535 which is emphatically (as has been seen) the number of atonement. In the same way, the phrase "and the stones shall be *with the names of the children of Israel*" is for the italicized words 1443, thirteen of atonement by 111, "Sons of the living God."

In Revelation,⁷ there is an exact enumeration of the Tribes corresponding to the twelve stones: "of the tribe of Judah one hundred and forty-four thousand. . . . of the tribe of Benjamin one hundred and forty-four thousand." The value of all these twelve items is 32895, or five times forty-three by one hundred and fifty and three. In this, however, I have spelled the fifth tribe Nephthalim, according to the Greek of the Septuagint, not

³ Exodus xxviii. 15.

⁴ Exodus xxix.

⁵ Exodus xxxix. 10-13.

⁶ These are the bare names, without the copulatives: with these latter the number is 4166. In Exod. xxviii. there are five copulatives, which raises the value to 4172.

⁷ Rev. vii. 5-8.

Nephthalim⁸ as found in the received Text of the New Testament: the former spelling has not only the variant of the Septuagint, but is in conformity with the Hebrew.

And this leads naturally to an examination of the names of the twelve Apostles of the LAMB, which, we are told, are written on the stones. As given in Acts i. 13, *ο τρε Ηετρος και Ιωαννης κ. τ. λ.*, they amount precisely to 13820: to which if we add the twelfth name *Matthias*, we shall have 14381, or 153 by thrice thirty-one, *plus* the 152 of Blessed Mary, or regenerated humanity. If we leave out, however, the copulative *re* in Peter's name, the result will be 14076, which is 153 by four times twenty-three.

Wordsworth, following the example of the Fathers, has beautifully allegorized this first manifestation of the Pentecostal Church. The disciples returning by a Sabbath-day's journey to Jerusalem, the City of Peace, and assembled with one accord, in one place, in the upper chamber, with the women and Mary the mother of Jesus and with His brethren, present an obvious type of that general assembly and Church of the first-born to which we are now come by faith, and which after the Sabbath-day's journey of the intermediate Rest we hope finally to behold by sight. It is therefore natural to expect in this narrative more than one example of the number one hundred and fifty and three. Two or three instances have been already given. The general description of the time, *in those days*, is another, being 2142, or fourteen times 153. Finally if with the Vulgate, Syriac, and the best MSS. we reject from verse 14 the words *and supplication*,⁹ the whole account of the assembly will read as follows:

"And when they were come in, they went up into an upper

⁸ The only other place where this spelling occurs is in S. Matt. iv. 12-16, where Nephthalim would be much better, so far as the numerical symmetry is concerned.

⁹ Wordsworth rejects them on amply sufficient grounds. He also leaves out the word *with* in the last clause of the passage quoted, but gives no reason for the omission.

room, where abode both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes and Judas of James. These all continued with one accord in prayer, with the women, and Mary the Mother of Jesus, and with His brethren." The numerical value is 31110, thirty-one thousand and ten times *eleven*, which prominence of eleven may indicate the defective number of the Apostolic College. But if we supply this deficiency by adding the name Matthias, 561, the whole will be 31671, or 153 by nine times twenty-three.

The number 31110, however, may be rendered as 30000 of perfection, and 111 of the Sons of God, multiplied by 10: or it is 3 times 17 by 610. Matthias, 561, is 17 times 33.

Thus, whether we compute merely the catalogue of the Apostles, or take in the whole passage, the name of *Matthias* is needed in order to bring out the multiple of the Sons of God: the Church was organized on twelve, and as S. Peter reasoned, *one must be ordained* to fill up the sacred number. It is worth noting, by the way, as the entire number of disciples was 120, that there was an imperfect number both in the Apostolic College, which was 11, and in the body of disciples, 109: but by the election of Matthias both became perfect numbers, 12 for the one and 108, or nine times twelve, for the other. The Church was thus complete in head and members, and the Sons of God were manifested.

The omission of the words *and supplication* in the Text just used destroys one of the multiples of 153 previously given: but in return, the whole of the important section that follows *These all* comes under the rule, its value being 11628, four times 19 by one hundred and fifty and three. The other section, then, will be 20043, or 153 by 131.

By an easy association of ideas we turn from the new-born Church to that splendid description of the general assembly of the first-born in Hebrews.¹⁰

"But ye are come unto Mount Sion, and unto the City of the

¹⁰ Hebrews xii. 22-24.

Living God the Heavenly Jerusalem, and to myriads of Angels, to the general assembly and Church of the first-born enrolled in heaven, and to God, Judge of all."

So far the number is 17136, or 153 by 112, this last being the number of *JEHOVAH ELOHIM* in the Old Testament.

The rest of the passage does not make a multiple ¹¹ of 153, but the whole comes to the very expressive numeral 26997, or thrice 8999. The eight thousand of resurrection, the 999 of judgment, multiplied by 3 of perfection, is a sufficiently expressive summary of the grand idea.

The Heavenly Jerusalem is spoken of by S. Paul: ¹² "But Jerusalem that is above is free, which is the Mother of us all."

This as a whole is not a multiple of 153, being the equally expressive 6520, eight times 815. But its essential phrases are framed on the number of the great fishes: *Jerusalem mother of all*, 2601, seventeen by one hundred and fifty-three; or, *Jerusalem that is above, the free*, 2295, *fifteen times the same*; but *Jerusalem is free, which is the Mother of us all*, 5661, thirty-seven times the same.

The phrase applied to our LORD (Galat. iv. 5), *born of a woman, born under the law*, is the same 2295 noticed above: and the phrase *those who are of the free woman* is 1377, nine times 153.

Jerusalem, by the way, is spelled *Hierosolyma* in the New Testament, when spoken of merely as a place; but almost always *Hierusalem* when its mystical character is implied. Thus, in the Epistle to the Galatians, the first chapter mentions it merely in a matter-of-fact way, and calls it Hierosolyma: the fourth chapter deals with it ideally, and the name forthwith is Hierosalem. So, likewise, S. John in his Gospel

¹¹ By adding two articles, however, in two places where the English gives them, and the Greek seems to need them,—*the* "living God," and "first-born *which are* enrolled"—*τῶν* and *τῶν*—we shall have for the total 28917, namely, 153 of the Sons of God, by 3 to the third power of the Trinity, by 7 of the SEVENT. But I have no authority for these variations.

¹² Galat. iv. 26.

speaks of Hierosolyma only: in his Revelation he deals exclusively with Hierusalem. The numbers of the two world's accord with this distinction. The earthly Jerusalem is 926, nine of humanity and twice thirteen of transgression or atonement: the Sacred name is 864, eight hundred, and eight times eight, or six by twelve times twelve.

The Kingdom of Heaven, so often mentioned in the Gospels, is 2888, a sufficiently expressive number. If we prefix the phrase *ἰδε, lo, behold*, it will be 2907, or 153 by 19 of Humanity. Its association with the number of the great fishes is indicated in the place where our LORD first introduces it, by the words "*for the kingdom of heaven is at hand*"—*ἤγγικεν γὰρ*—the value of which is 153.

A particularly expressive title of the body of believers is that employed by S. Paul, *συνκληρονομαί, joint-heirs, heirs together*: its value is 1071, seven times one hundred and fifty-three.

One more example of the number of the great fishes in connection with the Church may be added, on account of the singular beauty of the passage and of its numbers.

We read, in the Epistle to the Ephesians,¹³ "Husbands, love your wives, even as CHRIST also loved the Church, *and gave Himself for it that he might sanctify it*, cleansing it by the washing of water with the word, that He might present it to Himself glorious, the Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

Here the numerical symmetry is exquisite: the important phrase in italics being 4459, and the whole passage being 28918, which is twice 14459. Now this 4459 which appears in both may be interpreted four thousand of Catholicity and thrice 153 of the Sons of God: as has been seen already, it is the number of the Church in prosperity (Job i. 10), yet tried by Satan. The number appears also in Chronology, it being the A.M. date of that Great Council in Jerusalem, at the Dedication of the Church of the Holy Sepulchre, which is the dividing line between the day of the Church's prosperity under Constan-

¹³ Eph. v. 25.

tine and the terrible trials and persecutions that followed under his successors. By factors, the number is even more remarkable, it being seven times seven times seven of a spiritual era by thirteen of transgression and atonement. How admirably this accords with the number of that Woman with the twelve stars seen in vision by S. John: in the one case, thirteen by seven to the third power, in the other, thirty-one by the same seven to the third power.

The latter of the two numbers, 28918, may also be interpreted as 28 of Spiritual perfection, *plus* 153 by 6 of cosmical perfection: the Sons of God perfected within and without, in spirit and in body, is the end of the "Great Mystery," the Heavenly Bridegroom and the Earthly Bride.

On the whole, then, the number of the Sons of God cleaves to all types and images of the Church, especially of the Church in its ideal and ultimate perfection.

CHAPTER XLII.

THE NUMBER OF THE BEAST: THE FIRST BEAST.

THE number of the Beast is the one point on which a tradition of mystic numbers still lingers in the popular mind. But strange to say, with all the ingenuity expended upon the solution of this enigma, no one seems to see in it any principle or law involved. We go on counting "the number of the beast," not for any meaning the number has on any rational theory of arithmetic, but rather for a certain oddity of form which engages the ear or the eye.

But if numbers have a moral or spiritual significance apart from their arithmetical value, if they are at all analogous to ordinary symbols or types, and can be brought under a law of interpretation, then the case is entirely different. When we

read of "a great beast," for example, in Daniel or S. John, we see at once a lively image of a most consummate growth, "fearfully and wonderfully made," seeking its meat from God, an organized, living, lusting, scheming, conquering and devouring kingdom. Hence a child need hardly be told that the "four great beasts" are the "four great empires." In the same way, if with the idea of the great beast thus fixed, we are further informed that "the beast" has his *number*, and that this number is 666, we readily infer that *six* being associated with the image of carnal or secular perfection, *sixty-six* is a more vivid expression of the same idea, and *six* hundred and *sixty* and *six* is its most concentrated, emphatic and absolute expression. Hence the number, like the name, is not a symbol of disparagement or contempt. It signifies rather that the wondrous organism which troubled the thoughts of the prophet, was truly a *great* thing on the earth—great, at least in every sense of earthly or physical greatness.

And this is brought out beautifully by the fact, not noticed heretofore so far as I am aware, that though 666 is the number of "the beast," yet the bare name "beast" does not yield that number, either in the Greek or the Hebrew: but if we add the essential word "great," so as to read τὸ μέγα θηρίον, *the great beast*, the value of the phrase is 666 precisely. We may say with confidence, therefore, that when S. John speaks of "the number of the beast," he means the number of "the great beast:" he suggests a moral *megatherium*, a monster armed at all points to root up and crush and absorb, to whom the nations shall be as grass.

But the number of the beast is also "the number of a man," or as it may perhaps be rendered, "the number of MAN." As a rule, *nine* is man's number rather than six. But as man is the epitome of organized creaturely life, the consummate *therion*, save only as he is lifted up by grace to a super-angelic glory, the number 666 is a true enough symbol of his perfection—as simply man—more especially, as the beast number after all is an exact multiple of nine. It is more probable, however,

that the common interpretation is nearer the Apostle's meaning; and as the holy seer beheld the sign of mundane perfection, not in the beast nature generally, but in one particular development which we call "the great beast:" so with the appearance of the same sign in the human family; not in man may we look for the number of the beast, for man is taken up and redeemed by Him whose name is 888; but in some particular man, some type, it may be, of a greater one to be seen hereafter.

Accordingly interpreters of all times have looked for the number of the beast in that storehouse of images furnished by the Scriptures, and in Scripture names.

On the surface of the Sacred Volume there is enough to provoke curiosity, hardly enough to give satisfaction. Thus, the revenue of Solomon was 666 talents; what is called the money power, therefore, may be readily associated with the character of the beast. Again, of those who returned from Babylon, Adonikam was attended by 666 followers. Now, Adonikam means "Lord of the Enemy." This is certainly suggestive, but very vague.

But in none of the instances, so far, is there anything that can be called "the number of a man."

Hence in modern investigations, the efforts to find a great power which should count 666 have been diligently followed up by similar endeavors to fix the same number upon some prominent person. S. Irenaeus and his contemporaries seemed to find all they wanted in "*the Latin Kingdom*," the acknowledged Greek equivalent for the Roman Empire, which gives us the mystic number precisely. To make assurance doubly sure, this was supplemented by the Greek spelling of the name *Latinus*, which is also 666. But Latinus, after all, is more of a myth than of a man, and is of no importance as a character. *Judeviatus*, by far the most popular of French dynastic names, to which the present Emperor¹ has given fresh *éclat* by putting

¹ [These words, written before the downfall of the late Napoleon III., I have thought best to leave, though never, myself, disposed to think very highly of his powers as a ruler of men.—EDITOR.]

himself at the head of the Latin race, is a much neater rendering of the number; and if the number of "man" means the number of human wisdom in a highly developed type, the present ruler of the French has certainly merited no little consideration in this regard. The name *Romith*, Hebrew for Rome, is another confirmatory number in the same direction. Above all, perhaps, it is noticeable that the Roman numerical alphabet, D. C. L. X. V. I., is in its sum precisely 666. For the M which stands for 1000 is not exactly a letter but a cipher, being in reality a double D, or twice 500. To all this, an Apocalyptic writer has added the discovery of one papal inscription (involving the famous title *Viz. Dei*), which in its abbreviated form makes the exact mystic number. This however, has been warmly disputed by Roman ecclesiastics.

On the whole, the great beast of Daniel, or first beast of S. John, the Roman Empire, easily bears the palm from all competitors, so far as the number is concerned. It stands out fairly as at least a type of the beast power. We shall find, on further investigation, that it is, as yet, only one of several types, all of which enter into the great ideal.

It has been noticed in Chapter II. of this work,² that 666 years mark the duration of the Assyrian, and 66 years that of the Babylonian Empire. What is more remarkable, the same mystic term of 666 years is a constant measure of marked periods, covering historic terms of all the great powers of Daniel's vision, from the time of *the Captivity* to "the latter days," the dawn of the Christian Era. The number may be thus proved to be, in its recurrence in chronology, a symbol of "the fulness of the times," intimately connected with the rise of the great secular powers. But this subject must be reserved for separate treatment.

At present, it will be enough to observe that Nebuchadnezzar, and his "golden image" of sixty by six cubits, is suggestive of the number of the beast; to which it may be added, that this image was worshipped with six specified instruments of music.

² Page 260.

This has been noticed by several writers. It is not so well known that the passage which describes the setting up of the golden image,³ is numerically 4662,⁴ namely seven times the number 666. This is in accordance with the *Hebrew* spelling of the passage. In the word "king" the Chaldaic spelling is employed, which slightly mars the precision of the result, making 4663 instead of the amount above given. On the whole, however, we have a right to prefer the sacred idiom; and Nebuchadnezzar, in his character as persecutor, may be regarded as one of the most significant of the biblical types of "the beast."

The same number crops out significantly in connection with Daniel's "little horn," and other like places: though on the whole it seems to come up more rarely from the Text of Scripture than any other number I have examined.

A step in advance in this inquiry, and, as it seems to me, in the right direction, has been made by the Rev. William John Groves, in a very ingenious work entitled "Echoes from Egypt; or, the Type of Antichrist." He has proved satisfactorily that *Amenoph*, the monarch (probably) who persecuted Moses, and was overthrown in the Red Sea, is 666, both in the Greek and Coptic spelling of his name; that his chief prophet and chief city had the same name, with the same number; that the *title and badge* of the Pharaonic Dynasty come to the same; that the ancient name of Egypt itself, whether *hieroglyphically* or *demotically* expressed, returns alike 666; that the idol *Baal-Zephon*, whom he worshipped, and whom the Israelites also worshipped in the wilderness, spells in Greek⁵ characters the same mystic number.

This Pharaoh, therefore, is manifestly a grand type of the beast—a conclusion warranted by the very striking fact that, in the Apocalypse, those who have triumphed over the beast

³ Dan. iii. 1.

⁴ This is equally a type of Antichrist, being *forty-two* times 111.

⁵ But Mr. Groves follows our English rendering of the word rather than that of the LXX., which is *Bel-Zephôn*.

are represented as standing by the sea of crystal, and singing *the Song of Moses* and of the LAMB.

To the proofs adduced by Mr. Groves I can add a striking confirmation, from my analysis of that *Song of Moses* to which the Apocalypse alludes.

This song has a chorus, or refrain, sung antiphonally at the end of each verse, which, translated in conformity with the Hebrew idiom,⁶ reads as follows:

Sing ye to the Lord,
For He hath triumphed,
He hath triumphed,
The horse and his rider hath He thrown into the sea.

Now the latter half of this chorus makes, in the Hebrew, precisely 666. Such a note of triumph, trilled out from the clear voices of Miriam and the Israelite women, with the accompaniment of cymbals and dances, in answer to the sublime strain of the Song of Moses, and along the wreck-strewn shores of the Red Sea, is an admirable comment upon the meaning of the mystic number. It breathes of *the horse and his rider*, the proudest force of brute nature huddled and caparisoned to adorn the pride of man—humanity exultant and hilarious in the cruel exhibition of its strength,—in short, the arm of flesh at that point of fleshly confidence where the number of the beast becomes also the number of Man!

It adds to the force of this when we find that the Hebrew spelling of the word *horse* is almost another form of the 666: it is 60,6,60, the numerical equivalent of *ss*. Moreover, if we add up the entire song (Exod. xiv. 1-18), we find its sum to be 41626, which may be easily resolved into

$$60 \times 666 + 1666,$$

or, by factors, 13 of sin by 42 of Antichrist by 70 of spiritual rest and perfection.

⁶ Literally, *triumphing* He hath triumphed: the participle and verb, however, are identical in spelling, and in numerical value. They differ only in the vowel-points.

The numbers yielded by the counterpart of this song, in Rev. xv. 1-5, are equally appropriate, save that they apply to the victorious LAMB rather than the vanquished Beast. "And they sing the Song of Moses and the Song of the LAMB" is numerically 9261, or *three* to the third power by *seven* to the third power. So again, "Great and wonderful are Thy works, O LORD GOD ALMIGHTY" is 14848, eight to the third power by twenty-nine.

The entire Song of Moses, of course, being a song of redemption, is a multiple of thirteen: it gives an equally prominent place to the *nine* of humanity and judgment. The sum of the eighteen verses⁷ is 41392, twice thirteen by eight by one hundred and *ninety-nine*.

As given in the Greek of the Apocalypse, the song is similarly marked. There is first the grand dominical sentence, *Great and wonderful are Thy works, O LORD GOD ALMIGHTY, 14848, eight times eight times eight by twenty and nine*.

The song, with the introductory description,⁸ comes to 84492, which is *nine* times *nine* thousand three hundred and eighty-eight.

To crown all, that elaborate introductory sentence, *And they sing the Song of Moses and the Song of the LAMB*, is 9261, which may be rendered *nine* times *forty-nine* by seven times three, or, more simply, *three* to the third power by *seven* to the third power.

The bearing of these facts may be seen more clearly by observing further, that the numbers *nine* and *thirteen* are similarly prominent in S. John's account of the beast and his number.

Thus, $\theta\psi\rho$, a wild beast, is 117, *nine* times *thirteen*; and $\theta\eta\rho\omega$, the word used by S. John, is 247, *nineteen* by *thirteen*. The phrase *another beast* (xiii. 11) is 378, *nine* times *forty-two*; and the whole of the same verse is 6318, *thirteen* by *six* by *nine* times *nine*.

On the whole, therefore, the destruction of Pharoah in the

⁷ Exodus xv. 1-18.

⁸ Rev. xv. 1-4.

Red Sea is typically connected with the final overthrow of the beast; and the identification of Amenoph with the number 666, confirmed by the presence of the same number in the triumphant exultation over *the horse and his rider*, goes far to make this Pharaoh⁹ such a type of the beast as the language of the Apocalypse seems to require.

But even this type, admirably as it is brought out by Mr. Groves, and beautifully as it is confirmed by the numerical value of the *Song of Moses*, does not seem to meet all the requirements of the case. The beast power, in its tyrannical and persecuting character, may be typified by Pharaoh; but, if I am not mistaken, the beast of S. John is a seducer and corrupter, even more than a tyrant: he has "two horns like a lamb," and speaks "as a dragon" . . . "and *deceiveth* them that dwell on the earth." Pharaoh showed little of the lamb, and even less of the dragon. He was more of a brute than of a beast; in fact, he typifies that "first beast" which came up *out of the sea*, rather than that second and more subtle beast which came up out of the earth.¹⁰

And for this reason, perhaps, the number 666 cannot be attached to his name as given in the Scriptures: ¹¹ it is only in the overthrow, which the first beast shares with the second, that the significant numeral casts, as it were, a shadow upon him, and makes him a partial and imperfect type of the monster yet to be developed.

⁹ The weak link in the argument is the identification of this Pharaoh with the Amenoph of Mr. Groves. The author, however, has good grounds for his opinion: and, even if it were not so, the identification of the numeral with any of the Pharaohs would be worth noting.

¹⁰ Nothing is more certain in Scripture symbolism than that *the sea* stands for the Gentile world, or for *the world* in general, and the earth, or *dry land*, for the Church: the sea is the original chaotic element; the land is "born of water and of the Spirit," of that Spirit which moved, or "brooded," upon the face of the waters.

¹¹ Yet the Antichrist character of this dynasty of Pharaohs is indicated in the first mention of them: "Now there rose up a *new king over Egypt* which knew not Joseph." The words italicized are 882, thence seven by forty-two.

For the lamb-like and dragon-like beast we must look a little further.

CHAPTER XLIII.

THE NUMBER OF THE BEAST: THE SECOND BEAST.

THE Second Beast differs from the First as a lamb differs from a leopard or a bear. Yet he bears *the number* of his great predecessor, and works in his behalf, and exercises all his power, and stamps his mark and name and the number of his name upon all who come under his control. And this is done by guile rather than by force. He has the "horns of a lamb," which do not push, and the tongue of a serpent, which vibrates to the accents of soft persuasion.

But as this Second Beast is really more powerful than the First, being a later growth, it is to him the warnings of the Apocalypse mainly apply. And the first idea of his *marking-place*—if I may so express that tendency in Holy Scripture to conceal in part what it ultimately reveals—occurred to me from observing that those two sons of Jacob who came under their father's curse for their relentless vindication of their sister's honor, *Simon* and *Levi*, are numerically (if their names be added together) 512, which is the grand dominical *eight* times *eight* times *eight*.

How can such a number be reconciled with their cruel character, and with their father's malediction?

I answer: The curse, as it turned out, proved to be the curse of the Cross: it was converted into a blessing. The two were scattered in Israel; but Levi begat the priests, *Simon* the scribes; and so the two together became *the kuren* of the nation, leavening the whole lump with light and life.

But this thought led me to look more narrowly into the

character of that high-handed act which incurred their father's displeasure, but at the same time cast a spell upon the inhabitants of the land: as we read, "*the terror of God* was upon the cities round about them: and they did not pursue after the sons of Jacob." It was, in fact, a grand stroke of retribution, and a Divine deliverance. Jacob's human sympathy disappointed their conduct, but God threw around them a cloud of sacred dread.

Moreover, their vindication of their conduct, brief and pungent, rings out with the clear tone of a trumpet blast, of no uncertain sound. They said to their father, "*Should he deal with our sister as with a harlot?*"

Jacob could say nothing to that. But God said to Jacob, "Arise, go up to *Bethel* (which is the House of God) and *dwell there* . . . Then Jacob said unto his household, and to all that were with him, *Put away the strange gods that are among you, and be clean, and change your garments.*" So they put away their idols, even to their ear-rings, and moving, as it were, in a whirlwind of Divine terror, they went up, cleansed and clothed, into the House of God. It was a revival, a resurrection, a mighty regeneration. But the beginning of this change, the trumpet-note, as it were, by which it was ushered in, was the zealous but fell deed of Simeon and Levi.

Facts of this kind led me to see, as by a flash, that in Dinah¹ thus avenged there is one of the many types of the Church of

¹ The Church in Holy Scripture is usually a *bride*. But among the

Shemitic nations a *sister* is something more sacred even than a wife—especially where the point of honor is concerned. Hence, such phrases as "my sister, my spouse," the former epithet adding force to the latter. This was particularly the case where there was but one sister in a family of many brothers, "the only one of her mother, the choice one of her that bare her." The corruption of such an one would awaken all the fiercest passions of human nature. To the present day, an Arab who would connive without scruple at the infidelity of his wife, would be thrown into a frenzy by the slightest stain upon the honor of his sister. Hence, in a narrative which exhibits the Church as *corrupted and avenged*, a sister is a more befitting type than a wife would have been.

God; in the prince who seduced and married her, a type of the beast; in the brothers who preferred her honor to all other considerations, a shadow of that *wrath of the LAMB*, which is finally to awaken, and slay the beast. With this understanding, the mysterious dread that followed, the ascent to the House of God, the putting off and burying² of old idolatries, and the cleansing, and "change of garments," would all be significant of that "change" which is to come over the Church after the last great conflict.

It only remains to test the reality of this suggestion by a numerical examination of the narrative in question. Is 666 the number of the prince who seduced Dinah? If so, this alone would be sufficient to intimate his typical character. But, as usual in such cases, there are other tests. Is the entire narrative a multiple of thirteen? Does it give any peculiar prominence to the *nine* and *forty-two*? In short, is there any marked and persistent out-cropping of those numbers which from our analysis of other like passages we would expect to find in this connection?

We look first for the *name* of the amiable seducer. We find it in Genesis.³ *Shechem Ben-Hamor*, Shechem, Son of Hamor, *six* hundred and *sixty* and *six*; the first occurrence of the name brings out the number of the beast; and, if we avail ourselves of every intimation, his mark, and the meaning of his name.⁴

³ They buried their idols, &c., under the oak which is by Shechem.

³ Gen. xxiv. 2.

⁴ Shechem means *shoulder*, and suggests that passage (see Gesenius), "the government shall be upon His shoulder:" one who usurps the power of Christ becomes His shoulder—by a sort of *paronomasia* which is found more than once in Scripture. Hamor means *an ass*, and also *heaps*; hence, that play upon words in Samson's exulting cry, *Ha-hamor hamor hamor thaim*, "With the jawbone of *an ass*, *heaps* upon *heaps*." Moreover, Shechem became *the burying-place* of Jacob. Put these things together, the shoulder bearing an usurped dominion, the burying-place, the slaughter inflicted by Samson, and we have a large body of associations german to the subject. Moreover, the city of Shechem is *Shalem*, "peace," which proved a false peace to the Church, just as Jerusalem,

But, to leave no room for doubt, the SPIRIT repeats the token a little further on, verse 11, where Shechem addresses to Jacob his first *dragon-like* and seductive speech: *and Shechem said unto her father* is six hundred and sixty and six. The words of the prince are smooth and liberal, but the hiss of the serpent breathes in their every syllable.

Finally, the token is sealed with a three-fold seal, in the answer of Jacob's Sons. *But in this will we consent*, verse 15, is *eight* hundred and *eighty* and *eight*, the number of the LAMB. Thus, the 666 and the 888 stand face to face, in seeming friendship but in real antagonism. The LAMB tolerates the beast for a while; the two seem to accord; but underneath all this a love strong as death is kindling into jealousy more cruel than the grave. The friendship of the world is enmity to God, and every compromise must prove a snare and a delusion.

Such are the first tokens of the general character of the story of Shechem and Dinah.

When we look more closely, we shall find everything to accord with this first impression.

The two brothers, as already mentioned, are 512, *eight* times *eight* times *eight*.

Dinah the daughter of Leah, verse 1, is 507, thrice *thirteen* times *thirteen*: the reiterated thirteen of transgression or of atonement, or better still of both.

"And Dinah, the daughter of Leah which she bare unto Jacob, went out to see the daughters of the land." It was a perilous step, an entering wedge for compromise and confusion, for these *daughters of the land* are 756, a multiple of nine and

which inherited the name, subsequently proved. And Jacob came thither from *Surcata*, tents or booths; and went thence to Beth-el, the House of God: it is the passage from a lower to a higher dispensation, from the tabernacle to the true Temple. *Dinah* means judgment, and her name is sixty and *nine*; *Simon* means *heard*, because God granted him in answer to Leah's prayers; and *Levi* means *joined*, because by him she was joined more closely to her husband. Finally, the *Hivites*, among whom the tragedy was enacted, mean *wicked*, or *wickedness*: it was wickedness in *Beth-el*, or in *Shalem*, viz., "spiritual wickedness in high (or heavenly) places."

of forty-two. The value of the whole verse is 3159, thrice thirteen (or thirty-nine) by nine times nine. These latent nines are the mutterings as it were of the thunder of Divine judgment.

"And when *Shechem the Son of Hamor the Hivite, prince of the country*, saw her, he took her, and lay with her, and defiled her."

The name is 666; the name and title together, 1352, thirteen hundred, and four times thirteen, or thirteen by thirteen by eight: in the prince, as in the daughters of the land, there is a religious element, a spice at least of dominical affections. The world in fact, is a fair-seeming world. Even Sodom⁶ has some good in it, being 104, *right* times thirteen. And the whole verse quoted above, though it tells a shocking tale, sums up in a number which at first sight has an air of sanctity about it. It is 3390: can it mean the *thirty-three* of sanctity and the ninety of humanity? Resolved into factors, it tells a truer tale; it is *thirty* times *one hundred* and *thirteen*, the number of the men who took strange wives.

But Shechem is not a mere hypocrite. In the third verse his soul cleaves to Dinah, and he loves her truly and deeply, and will not cast her off. Our Constantines do not cherish the Church less because they have corrupted her. Their attachment is honorable as far as it goes. Moreover, it is apt to be tenacious. Men of the world are wise in their generation; and when they get a good thing in their grasp, know how to hold on to it.

The value of this verse is 3032, eight times 379: but the three verses together are 9581, nine thousand five hundred, and nine times nine. By factors, it proves to be thirteen times seven hundred and thirty and seven.

⁶ There is strong reason to believe, from certain expressions in Ezekiel, and other indications, that there had been a covenant with the family of Ham, prior to Abraham's call, and that Sodom, Tyre, and other Hamitic cities were apostate *Chirrites*. Melchizedek *may* have been a priest of this line: though the argument is stronger for supposing him to have been of the line of Shem. See *Christian Remembrancer* for Oct. 1860.

The next four verses settle the preliminaries of Shechem's negotiation, and are remarkable chiefly for their persistency in bringing out the number *fifty-three*, with its synonyms, *this ten, twenty-three, forty-three, and forty-two*. Verse 4 is 2544, eight by six by fifty-three; verse 5 is 3392, eight times eight by fifty-three; verse 6 is 1590, thirty by fifty-three; verse 7 is *fifty-three* hundred and thirty-one, 5331, or thrice 1777, a powerful intimation of the Christian era, the great day of sevens.

For the sense of this section, Shechem is anxious to negotiate for Dinah: but Jacob *holds his peace*, acquiescing in an evil which seems beyond his power to cure, *till his sons are come in from the field*. The world is eager to make terms with the Church: it is in some sort converted, and everything seems to tend to a happy conciliation. Such is the tenor of verses 4-6: but their united sum is 7526, fifty-three by one hundred and *forty-two*. At last in verse 7, the Sons come in,—the Sons of Thunder, the Two Witnesses, the terrible ones,—and they are *very wroth*, because folly had been wrought in Israel, *which thing ought not to be done*: and this is expressed by one thousand of Christ's Kingdom, and the *seven* hundred and *seventy* and *seven*, the demonstration of the SPIRIT and of power. The reader may remember that Lot's sermon in Sodom, which is the cream of all sermons, *I pray you, brethren, do not so wickedly*, involves the same seven hundred and seventy and seven.

The four verses of this section amount to 12857, thirteen by twenty-three by forty-three: with the section of three verses preceding, they come to 22438, thirteen by 1726, seventeen hundred, and twice thirteen.

All the rest of the chapter is in harmony with the sections just analyzed. I will present merely a few of its salient features.

In the first place, the whole chapter is a multiple of thirteen—an infallible test of its general character. The sum total is 107913, which is expressive enough as it stands, while its factors are thirteen, three, and 2767.

Of single verses, the first, describing the beginning of evil, has

been already analyzed; the tenth, with its proposal of partnership and alliance, is 2756, thirteen by four by fifty-three; the fifteenth, giving consent to this proposal, is 2028, thirteen by thirteen by twelve; the twenty-fourth, the consummation of the agreement by the adoption of *legal and circumstantial* religion, is 3575, thirteen by *five* times *fifty-five*: the last two, which are virtually one, being the altercation between Jacob and his Sons, are 7904, *thirteen* by eight by four times *nineteen*.

Thus, out of thirty-one verses, the multiples of thirteen are double the number that the rate of chances would allow.

Taken in groups, the results are still more striking. The first three verses, making a complete section already analyzed, the first scene, as it were, of the first Act of the Drama; the next four, making the second scene; the next thirteen, giving the entire negotiation, 42445, which is thirteen by 3265; the remaining eleven, the *finale* of the story, 43030, thirteen by ten by 133; and the important little section, 13-15, which amounts to 10660: these, with various expressive combinations of the same, put the proofs of an elaborate design beyond all question.

In the same way, four verses are multiples of *fifty-three*, which is four times as many as the rate of chances would allow,—besides other croppings out of this numeral in other ways.

The nineteenth verse, wherein Shechem *hastes* to fulfil his engagement, having a delight in Jacob's daughter, and being more honorable than all his father's house, yields a most expressive numeral which is capable of opposite, but not necessarily inconsistent, interpretations. It is 2997, or thrice the 999 of humanity, finality and judgment. But it is also thrice the Trinity. Neither of these two meanings comes amiss. The three times 333, a concentrated symbol of the great doctrine of the marriage of Church and State was attended with good to both: especially, as giving an opportunity for the holding of those Great Councils wherein *the Creed* was established for all generations. But amid the merry peals with which the nuptials were appropriately celebrated, there was a knell of doom which

could be heard by thoughtful ears, though to the crowd the occasion was one of unmingled gratulation. So, in all ages, the Church profits by the world, and the world by the Church: it is only in the end that their mutual incompatibility is made to appear.

The two verses, 18, 19, which taken together make the sense more complete, are 4511, thirteen by three hundred and forty-seven.

Passing by other marked features of this wonderful narrative, I will give, finally, the result of an examination in reference to the number *forty-two*.

Antichrist and the beast are not identical, though they are near akin. Where the one is found, the other will not be far off. Accordingly, the number of Antichrist does not cover the whole of this story of Shechem and Dinah, but it takes in some of the most striking and appropriate sections.

First, it appears in verse 29, where the Sons of Jacob enrich themselves with *the spoils* of the Hivites. The love of money is a root of all evil. And while the Church is allowed to clothe herself in the riches of the world, spoiling the Egyptians, yet this very thing becomes the great snare: out of the ornaments thus obtained she moulds the golden calf, and mammon-worship and simony prepare the way for Antichrist. The value of this verse is 3654, thrice forty-two by twenty-nine.

The same lesson is taught more powerfully in the Section 12-23, which begins with the offer, *Ask me never so much dowry and gift, and ends with the acceptance of the offer, Shall not their cattle, and their substance, and every beast of theirs, be ours?* There is the ring of the money-changers in every line. The section amounts to 42252, which is forty-two thousand, and six times forty-two. Antichrist is thus identified with the spoils of the world, with mammon and mammon-worship.

In Section 17-20, *circumcision* is made a *vane quia non* of the contemplated bargain. The world can embrace the Gospel only in its legal, ceremonial, Judaizing aspect. Our half-converted Christendom, accepting Christianity as a fashion and a

convenience, not as a life, is circumcised rather than baptized; it is pedagogued in religion rather than taught; it is hedged in from some evil, but not conducted into much good. And this condition of things, though it has its advantages, is none the less a harbinger of the great enemy, a nurse of Antichrist, who when he comes will find his chief support in a Judaical and Pharisaical Christianity.

The value of the Section is 9618, *forty-two* by 229.

But the crowning lesson is conveyed in Section 21-26. Shechem and Hamor were honorable, gentlemanly, smooth-spoken men: they had horns like a lamb, and spake softly like a dragon. And, as is common with their class, they were extremely liberal in their views. They could pleasantly connive at Jacob's narrow creed. They were all for compromise, and for mutual benefit. "These men are peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold, is *large enough for them*: let us take their daughters to us for wives, and let us give them our daughters." An argument so agreeable, and so reasonable, pleased both parties. The bargain was completed. Everyone was delighted. And everything went well, till at last the Two Witnesses came, while the Hivites were still sore, and in an ecstasy of divine passion "slew all the males, and slew Hamor and Shechem his son with the edge of the sword, *and took Dinah out of Shechem's house, and went out.*" Soon after, *they went up to Bethel, the House of God, purged, and cleansed, and newly clothed, and pavilioned in God's terror.*

This Act of the Tragedy is 25974, thrice the forty-two of Antichrist by one hundred and *ninety-nine*, the symbol of judgment.

Thus the number of Antichrist, in the story, is associated with three main elements of the Antichrist development, *mammon*, and *legalism*, and the spirit of *compromise*.⁸

⁸ The Section 8-20, covering the entire negotiation between Hamor and Jacob's sons, is 42445, which, though not a multiple of forty-two, brings it out in another form. In like manner, the verses 4-6, the preliminary negotiation, are *fifty-three* by one hundred and *forty-two*.

But the number of Antichrist is also a number of CHRIST. The forty-two months of the enemy's power involve the forty-two marches towards the promised land: the forty-two children who mock Elijah are matched by the forty-two "generations" that lead to JESUS.

Hence, we are not surprised to find the same numeral in that mysterious sequel of the death of Shechem,⁷ the purgation and revival of the journey *up to the House of GOD*. The sum of this section is 22042, the *twenty-two* of the Incarnation, and the *forty-two* of probation accomplished. It is the entrance as it were into the promised inheritance, the heavenly Canaan.

And to make the lesson sure, the number of the LAMB comes in once more with an emphasis not to be mistaken. *Then Jacob said unto his household* is 888; *and to all, 87; that were with him, Put away, 888*: while the whole verse is 4784, the forty-seven of probation and rest, with the twice forty-two of the wilderness passed through, or, by factors, the eight of new life by the two of the Incarnation, by the thirteen times twenty-three of transgression and atonement.

There is a vast deal more in a like strain, which I will leave to the student to discover for himself: for the simple fact is, the Bible in such passages reads like a *palimpsest*, where you have only to apply the proper chemical in order to develop, under and between the surface letters, a living and spiritual comment, written in the universal language of numerical symbolism.

I will merely note that the buying of the idols under the oak which is by Shechem is 2002, thrice thirteen by seventy-seven, numbers of atonement and of rest in the SPIRIT.

Before leaving this subject, I must invite the attention of the reader to a fact which has been already glanced at, but which is important enough in its bearings to merit a separate and attentive consideration.

The number of the beast is not what can be called a *bad*

⁷ Gen. xxxv. 1-5.

number: as shown in other connections, no number is significant of evil only. The number of the beast, especially, is expressly declared to be "the number of a man," or, as it may perhaps be more correctly rendered, "the number of Man." It is the symbol of mundane perfection: and, as the world may be spoken of in a good sense, as well as in a bad, so it is with the numeral in question. It may be rendered twice 333; or *twice nine by thirty-seven*; or *eighteen by thirty-seven*: all of which figures are suggestive of the idea of perfection.

Accordingly, the first time it appears in Scripture is in the numerical summary of the *third day* of creation, Gen. i. 9-13. The work of God had reached its first stage of material perfection: the *dry land* had appeared, being born as it were of water and the Spirit, and *life*, the great worker, had clothed it in an apparel which Solomon in all his glory might have envied. This completeness and perfection of the earth redeemed from chaos, new-born, and clothed and blossoming with life, is admirably indicated by the number 15984, eight by three by *six* hundred and *sixty* and *six*.⁸

But God gave to all the higher perfection of *order*—which is the meaning of *kosmos*, the world—when on the fourth day He said, "*Let there be lights*—in the firmament of heaven." The first half of this command is 666, the latter half, 777: the lights, or "light-holders," taking the number of material, the firmament in which they are set, that of spiritual, perfection. Moreover, the whole is 1443, thrice thirty-seven by the mysterious and ubiquitous *thirteen*.

And that this is no accident, we see from an analysis of the verse as a whole. "*And GOD said* is 343, *seven times seven times seven*; *let there be lights*, 666; *in the firmament of heaven*, 777; *and let them be for signs*, 858, thirteen by sixty-six; *and for seasons*, 206, twice one hundred and three; *and for days and years*, 542: the whole being 3744, which is the *three* of perfec-

⁸ It has been shown elsewhere that this is an equally fine multiple of 888, &c.

tion by the *eight* of life by the *twelve* of order by the *thirteen* of atonement.

It was a lively and well-ordered world, with its greater and lesser lights, and its firmament studded with stars, having all that perfection which is common to the world and the Church. Hence the Scriptures and the early Fathers draw their choicest images of civil and ecclesiastical order from the fourth day of creation. It may be added, that the fourth day in History, the Abrahamic period, was distinguished by the first rise of cities and well-ordered empires. It was the time of the Asshurs and Nimrods, of the conquerors and organizers of the Hamitic stock.

The number of the beast therefore comes before us in connections which would lead us to look for its anti-type in the highest and broadest circle of mundane life. The lights, or light-holders, may not be spiritual themselves, but they belong to a spiritual and elevated sphere. They are the highest and brightest of material things. No vulgar tyrant comes up to this mark. No monster of mere wickedness, no Pharaoh, no Nero, no Alexander the Sixth, can adequately fulfil the requirements of such an association.

Nor are such abortions any more in keeping with the character of the beast as depicted by S. John.

The horns of the Christ-like lamb, the tongue of the *dragon*⁹ whose very name is the symbol of intelligence, the wisdom which can work wonders to deceive the nations, the power which results from a command of the elements of nature reaching possibly in its final development to a control of supernatural agencies;—in short, *man* humanized by culture and deified by knowledge, the master of this lower world, having all things under his feet:—these are the ideas which best comport with the types of the third and fourth day, with S. John's description,

⁹ *Dragon* means *serpentine*: the keen vision of the serpent being the prominent idea. Our modern notions of the dragon are taken from *medieval romances*, and are very different from the Scriptural and classical idea.

and with the character of the one Scriptural adumbration (so far as has been discovered), Shechem the son of Hamor.

For Shechem was evidently a noble type of man: he was wise, gentle, politic yet trustful, loving with all his heart and loyal to his love, generous, persuasive, a true prince among men,—in short, *more honorable than all the house of his father*. Such a praise from the mouth of God is itself a rarity: it indicates a man of no common stamp. And the fidelity of the description is warranted by the influence which Shechem exerted upon all who came within the sphere of his subtle attractions. Dinah was seduced; Hamor was the pliant instrument of his able son; the Hivites were persuaded into a painful abandonment of all their social and religious prejudices: even Jacob was blinded by the amiable qualities of the prince, and was enticed into an alliance which he ought to have abhorred.

And even the name of the Prince, however ominous as a whole, in its component parts breathes only of humanity and high and spiritual affiliations. It is *Shechem*, 360, the *nine* of humanity by the *forty* of probation¹⁰—emphatically, “the number of *man*.” *Ben-Hamor*, 306, twice *one hundred and fifty and three*, the very symbol of the “Sons of God.” Could anything be more suggestive of that “mystery of iniquity” which shall deceive if possible even God's elect? Could we have a better comment upon the “horns as of a lamb?”

Add to this that his city was *Shalem, peace*, the *three hundred and seventy* of Churchly rest; but if we take the full phrase, *Shalem the City*, it makes the 650 of corruption and disintegration: yet, on the other hand, if we analyze the still fuller phrase, *Shalem the City of Shechem*, we have 1010, the *ten* hundred and *ten* of the Divine commandment; and, yet once more, Jacob *when he came from Padan-aram, and pitched his tent before the city*, was venturing upon dangerous ground, for the value of the phrase is 1320, *thirteen* hundred, and twice *thirteen*.

In whatever way we turn it, there is the intimation of that

¹⁰ [Yet it is also 6 times 60.—EDITOR.]

peculiar wickedness which in Scripture goes by the expressive name, *Confusion*: it is a fearful amalgamation of good and evil, of light and darkness, of CHRIST and the world.

Now imagine, in these "latter days," the world to have attained to that utilitarian, humanitarian, and socialistic perfection towards which it is advancing with gigantic strides. Suppose the peoples all fused into one grand *Empire—which is peace*,—or rather into one grand confederacy of industrious, enlightened and pacific commonwealths, in which liberty, fraternity and equality are either absolutely established, or are bridled only by the laws of a fair and wholesome competition. Suppose religion to reign supreme, at least in its indulgent, persuasive and humanitarian aspect. Suppose, furthermore, that through the agency of commerce the great leveller, with its railways, steam-ships, telegraphs, and a press as ubiquitous and all-powerful as the frogs which came out of the Nile to plague the Egyptians, the old social and national barriers have been swept away, and that sympathies and antipathies may be communicated from one end of the world to the other as easily as may now be done through the length and breadth of our American Republic.

Towards such a consummation all things are tending, and with a rapidity, moreover, which makes a child of the present day more aged than the antediluvian Methuselah.

Suppose further, in this imagined state of things, the "coming man" to have arrived, a true man of the people, a man of magnetic and sympathetic nature, capable of communicating to the masses that mysterious impulse by which human hearts are polarized and human wills are bowed as reeds shaken by the wind. He need not be a bad man, in the ordinary sense of the word. A man of large brain is not grossly wicked. Let him be a large man in heart, and large in brain, blending in one person the benevolence of Antoninus Pius with the rigid self-control of Aurelius and the organizing talent of a Napoleon or a Cæsar. But let him be, moreover, a man of the times, liberal in matters of belief, tolerant, supple, eager to compromise, profoundly religious in his way, for a truly great man cannot

be otherwise than religious, but with a religion of a humanitarian and accommodating kind.

Would not such a ruler prove, perhaps without intending it, an awful corrupter of the Church? Would not his influence be infinitely more pernicious than that of a simple, bloody, persecuting tyrant?

Constantine, as a man, was somewhat of this type. Leo X. is another brilliant example. The present Emperor in his French exhibits a good deal of the same character in his religious policy. History abounds with these princely lovers of a Christianity which they corrupt: for, so far as pure religion is concerned, the friendship of Constantine is infinitely more baleful to the Church than the undisguised hostility of a Julian or Diocletian.

On the whole, it seems to be a mistake to look for "the number of the beast" among the mere brutes. It is "the number of a man:" it is the number of *Man*.

In the bloom of an earth replenished and subdued and restored by human skill to something of the perfection of the third day; among the "great lights" that shine in the firmament of a glorious civilization; in a prince of men ruling among men who are all princes, "more honorable than all in the house of his father;" in a truly representative man, the flower of a splendid humanitarian culture: we may expect the lamb-like horns, the wise tongue of that serpent more subtle than all the beasts, the god-like power of knowledge¹¹ calling down fire from

¹¹ This wonder-working power of science, in its progress of late years seems already to border on the miraculous. May it not go on to a height hardly imagined as yet? May it not in the end *real* the powers given to the Apostles? Whatever answer we may give to such questions, it is worth noting that the phrase applied to Pharaoh's magicians, who rivalled Moses, "*the magicians did so, it is 729, nine times nine times nine*, the concentrated symbol of *humanity*." Man in his pride of science may yet *do so*: he may yet invade the secret of the supernatural. As Samson's companions managed to solve his riddle by corrupting his wife, or as Delilah stole from him the secret of his strength, so the world in its last stage may learn to add religion to its other attractions, and may get as firm a hold upon the *con-*

Heaven and chaining it to the wheels of progress, the magic skill which gives life to "the image of the first beast," making power rather than goodness the object of human worship: in short, that embodiment and incarnation of *humanity as such*, which shall put the *man-god* in the temple of the God-man, the six hundred and sixty and six on the throne that rightfully belongs to the eight hundred and eighty and eight.

In the world before the Flood, when the fair daughters of men bare children to the Sons of God, the result of the amalgamation was no puny race: "there were giants in those days; and also, after that, when the Sons of God came in unto the daughters of men, and they bare children to them, *the same* were *mighty men, which were of old, men of renown.*" The spirituality of their origin had deified as it were the earthliness of their lives. Even Lamech could appeal devoutly to the *seventy and seven fold* vengeance of the Divinity which in his opinion hedged him around. And Jabel, a son of Lamech, was the *forty-two* of Antichrist; and Jubal and Tubal-Cain were masters of all arts; and *the sister* of Tubal-Cain was Naamah, 165, the number of a corrupted Church.

All the numerals of that period are in accordance with such ideas. The verse describing "the giants"¹² is 4065, the *four* of solid dominion, the *sixty-five* of corruption; or, as it may be otherwise interpreted, the *five* of legalism by the 813 of JESUS-JEHOVAH. It is not mere brutishness that constitutes their sin: it is a "mystery of iniquity," a "spiritual wickedness in the high (or heavenly) places." The horns of the lamb are in it, as well as the dragon's mouth.

In the same way, if we take the whole description¹³ it is 21672, twelve by forty-two, by eighty-six the number of *Elohim*, God: not wickedness merely, but *confusion*, or "spiritual wickedness." *Science* as it now has upon the affections. It may come out in the guise of a thoroughly religious world: and by a mixture of Christianity, legalism and philanthropy, with some such *thaumaturgy* as that which now exists under the name of "spiritualism," it may cast the Church into the shade, and appear more truly pious than piety itself.

¹² Gen. vi. 4.

¹³ Gen. vi. 1-7.

And so, in S. John's description of the second and lamb-like beast¹⁴: the first verse, already given, is 6318, *nine* times 702: which 702 is the number of the Sabbath, in Hebrew, a type of the Christian era, and is *nine* times *six* by *thirteen*.

So, again, "*he deceiveth them that dwell,*" verse 14, is 2574, *thirteen* by *six* by *thirty-three*, a truly lamb-like number, which last may be resolved again into *nine* times *twenty-two*, an incarnation of humanity.

So, once more, the power which he wields—all *power of the beast before him*—is six thousand, *six* hundred and fifty and *six*, 6656, wherein the sixes vibrate like serpents' tongues; but by factors, it is thirteen times *eight* times *eight* times *eight*, the very number of that redemption which the beast is to counterfeit. For, when the beast comes, he is to be a redeemer and reviver. He has "power to *give life* to the image of the beast, that the image of the beast should speak." The old world-power, *wounded to death* in the downfall of imperial Rome, is to have a second and more glorious resurrection. It is now but a dead image, the shadow of a name; but even as a name, it has a magical power, and is destined to bear fruit again in the humanitarian *renaissance*, in the glorious harvest-home of a ripened civilization.

And is not all progress, now, precisely in this direction? Is not knowledge power? Are we not all becoming *as gods*, *knowing good and evil*, laughing at all restraints upon our intellectual greed, penetrating all mysteries, solving all riddles, and in the presumption of the *audax Tahiti* genus ready to assault, if needs be, the very gates of the tree of life?¹⁵

¹⁴ The value of the entire description of the second beast (Rev. xiii. 11-18) is rendered uncertain by the confused state of the Text. I find seven places in which *Wordeworth* differs from the Elzevir Edition. Adopting all his corrections save two, both of which are extremely questionable, I find the sum to be 116428, which is *thirteen* by four by 2230. It is possible, however, so to select among the *various readings* as to make three or four other multiples of thirteen. For this reason I have contented myself, in the Text, with citing only those passages in which the true reading is well ascertained.

¹⁵ It is asserted by the author of "Vestiges of Creation" that *life*, in

Above all, does not our philosophy all teach us, from the press, from the rostrum, from the pulpit, that the work which we have in hand is one of redemption and regeneration: that, with the last shackle struck from human limbs, and with the last brake removed from the wheels of human thought, we shall soon arrive at the good time when HUMANITY shall have its rights, when man shall be MAN, and from the slowly grinding mill of human toil and trouble there shall come out at length the fine flour of a new-born, free, and glorious civilization?

In proportion as we draw near to that predestined goal, we may look with increased confidence for the number of the beast: "for the number of MAN is it, and his number is six hundred and sixty-six."¹⁶

CHAPTER XLIV.

THE NUMBERS OF THE LAMB.

THIS examination is already much longer than I would have desired: but out of the many facts bearing upon the subject which have been omitted for want of room, there is one that

some of its lower forms, has been produced by chemical art. The assertion is probably false. Yet I am not prepared to say that the feat is impossible. In the progress of discovery, the dreams of one age become the facts of another: and if human art should finally succeed in counterfeiting life, or even in producing it, it would not be a whit more surprising than some things which have been already accomplished. *Ye shall be as gods* may prove a true prophecy, though first uttered by Satan. For the arch-enemy seldom stoops to a downright *unverity*,—to the mean shift of *ascribing the thing that is not*. His lies are merely dislocated truths. Hence, in the Temptation, he quotes Scripture at every turn. And even in the first temptation, when he dared to say, *Ye shall not surely die*, he uttered a true prophecy, though of course it was not true in the sense in which it was received.

¹⁶ Rev. xiii. 18.

gives a peculiar point to all that has gone before, and I will therefore add it at the risk of being considered tedious.

The numbers connected with the beast are before us; but what are the numbers of the LAMB?¹

The description follows that of the beast. I give it according to Wordsworth's Text, with his translation:—

"And I saw, and, lo, THE LAMB standing upon the mount Sion, and with Him an hundred forty and four thousand, having His name and His Father's name written in their foreheads."

The value of this is the beautiful dominical, 20808, which resolves into the still more expressive factors, *eight by seventeen by one hundred and fifty and three*.

We have met a kindred number before in the value of the phrase *I am the door of the sheep*, 3944, which is *eight by seven-ten by twenty and nine*.² But seventeen by twenty and nine is 340 and 153. Thus in CHRIST the Door of the Sheep, both the seventeen of God's people in general, and the one hundred and fifty-three of the finally elect, are vivified as it were by the eight of new life.

But the factors which are *latent* in that example come out openly when we behold THE LAMB and His attendant lambs standing on Mount Sion. Here it reads plainly *eight times seventeen by one hundred and fifty and three*.

And this is more pointed still, when we remember that *eight times 153* is the value of *the net* in which the 153 great fishes are drawn.

In short, the numbers of the beast and those of THE LAMB stand in a relation of complete antagonism, and yet of marvellous resemblance. The 666 is a multiple of *nine*, nine times twice *thirty-seven*: the 153 is a multiple of *nine*, nine times *seventeen*. There is a human element in both, and both are subject to judgment. Moreover, as shown before, *Ben-Hamor*, the patronymic of Shechem, is 306, twice 153. The beast finds his parentage among the Sons of God. The Church is in the world, as Dinah was in Shechem's house. But, when taken

¹ Rev. xiv. 1.

out of the world and standing on Mount Sion, the eight of new life comes in as a factor, and the 888 of JESUS, and the 20808 of the LAMB and His virgin flock, stand forth in their final antagonism to the six hundred and sixty and six.

The simple epithet THE LAMB, without its context, is 651: the *thrice* of perfection by the *seven* of the SPIRIT by the *thirty-one* of Deity. In these factors, again, there is a marked contrast to the number of the beast, which has no seven, and no thirty-one. But as the beast simulates the LAMB, and usurps His honor, it is remarkable that if we address him as such in Greek, saying, *to arnon ei, thou art the lamb*:¹⁸ the number of the phrase is 666, which is the number of the beast.

But the marvels of this subject are numerous enough in the Text of Scripture: they need no help from new and fanciful combinations.

It may be proper to add, however, as showing an invincible propensity to appropriate numbers in these marked passages of Scripture, that the Elzevir Text, which I have not followed, yields almost as expressive a numeral as that of Wordsworth. It is 18663, the dominical 18 thousand, and *thirteen* by thrice *seventeen*: the latent thirteen of Atonement being particularly appropriate to the followers of the LAMB.

And if we adopt one correction of that Text, which Wordsworth has adopted in the description of the subjects of the beast, though (for lack of MS. authority) he has not adopted it in that of the LAMB, namely, if for *their foreheads* we read *their forehead*, the sum of the passage becomes 17153, that same combination of the *seventeen* and the *one hundred and fifty and three*, which came out in a more beautiful and expressive way from the Text which we have followed.

But a sharper point still is given to this presence of the 153, when we observe that the brief history of Enoch (Gen. v. 21-24) yields us a similar combination. The story of him who

¹⁸ But if we add the words *tau Theou*, so as to give the appellation which can apply only to CHRIST, *Thou art the Lamb of God*, we get 1020, thirty by eight times *eight*.

walked with GOD, and GOD took him, is 12153, the twelve of the Church and the one hundred and fifty and three of the choice followers of the LAMB—the “great fishes” drawn in the unbroken net.

In short, there is no end to the subject. I come to a close, because I have said enough, and perhaps more than enough, for the purpose of this work. To open these old wells which modern rationalism has filled up, is a desirable object: to attempt to exhaust them, would be wickedness and presumption.

Appendix.

CHAPTER I.

NOAH AND HIS SONS.

A SECOND great defection or apostasy is among the earliest of the records of the new world after the Flood. It is related in Genesis ix. 18-29, and in our English Version is thus summed up :—"18 *Noah replenished the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 bleisseth Shem, 27 prayeth for Japheth, 29 and dieth ;*" the curse of Canaan, however, beginning with verse 25, is repeated in the two verses following.

I will note a few of the more striking numerical features.

The account opens, verse 18, with the names of the three sons, emphasizing the fact that "Ham is the father of Canaan," the sum of which is 1974, *forty-two* times *forty-seven*, implying an Antichristian element at the very root of history. In the next verse, 19, the three are presented as fulfilling one great duty of man : "of them was the earth overspread." This is 1444, the *four hundred* and *forty-four* of organized dominion being highly appropriate.

In verse 20, *Noah plants a vineyard*. This was regarded by early interpreters as a type of the Lord's vineyard, the Church ; and with this idea the numbers beautifully accord, being 833, or *seven* times *seven* by the *seventeen* of God's people. In the same way the drunkenness of Noah, verse 21, was mystically applied to the religious enthusiasm of the Church in her first prosperity, a spiritual intoxication which provoked the sneers of unbelievers. The sum of the verse is 2335, which, with the preceding verse, is 3168, *eight* times *twelve* times *thirty-three*.

The first six verses together, ending with the religious act of Shem and Japheth in covering the nakedness of their father, give a grand multiple of the dominical number, 15488, being *eight* times *eight* by *two hundred* and *forty-two*. Here, with the appropriate symbol of new life and hope, the presence of an opposite element is particularly worth noting.

In verse 24, the patriarch awakens from his sleep, and addresses himself to the stern duty of denouncing inreverence and the mocking spirit. The numeral is 2015, *five* times *thirteen* (or the *sixty-five* of disintegration) by the *thirty-one* of Deity. The spirit displayed by Ham is the canker of all social, political, rational, and Churchly life.

The next three verses, 25-27, contain a threefold denunciation of Ham or Canaan, with blessings upon Shem and Japheth, and amount to 4654, *thirteen* times *three hundred and fifty and eight*. In connection with Noah's awakening in the verse before, they yield the still more expressive numeral 6666, the *six hundred and sixty-six* multiplied by ten, with the nine of judgment, or, in its factors, *thirteen* times *one hundred and thirteen*. What a picture of the apostasy which, beginning with Ham, extended sooner or later to all the posterity of Noah!

It is noticeable, in this connection, that the phrase "the tents of Shem" is 388, a numeral in keeping with the most approved interpretation of Noah's prophecy: to wit, that *Japheth dwelling in the tabernacles of Shem* means his receiving from Shem his Church or religion. On the other hand, the twice-repeated expression, "*Canaan shall be his servant*," is, if we take each word, one hundred and *ninety*, and 76, which is four times *nineteen*, and 76, which is four times *nineteen*, or, together, *three hundred and forty-two*, which is twice *nine* times *nineteen*, a very strong symbol of the ideas of Antichrist and judgment.

But notwithstanding the strongly marked presence of less favorable numbers, the dominical is found in the end to be predominant in this section. As the first six verses, *including the twenty-third*, are a multiple of eight, so the last seven, including the same, give us 19024, *eight* times two thousand three hundred and seventy-eight. The element of new life must always triumph in the end. Moreover, the religious act of the two brothers, in covering the nakedness of their father, is the living heart of the whole: what goes before and what follows are sanctified and quickened by it.

This structural peculiarity, by which one expressive verse near the middle of a passage seems to bind the whole together, occurs in several instances, two or three of which will be given as we go on.

CHAPTER II.

THE SEED OF THE NATIONS.

THE tenth chapter of Genesis contains the seed of the nations, and is a model of that elaborateness of structure to which our attention is so often

called. This may be seen without much trouble by an examination of its surface numbers. There is the *one* and *thirteen* in Noah and his sons. There is the *four* in the nascent civilization and dominion of the Sons of Ham: *Babel, Erech, Accad, Calneh*, four cities; Asshur founds *Nineveh, Rehoboth, Calah, Resen*, another great square of solid organization. Moreover, the sons of Ham are *four*, and his name is *forty-eight*, *four* times *four* by *three*. With equal propriety, Shem is the father of *fire*, and his name is *three hundred and forty*, numbers of Churchly life and probation, which may be further resolved into *twice* the *seventeen* of God's people by the *ten* of the commandment. But Aram, the fifth son of Shem, took a secular turn, and begat four sons; and Damascus, the capital of Aram or Syria, the oldest and fairest of cities, "the eye of the East," is approximately 444, the concentrated form of the city number. Japheth is numerically 499, the sacred *seven* times *seventy* of a spiritual era; and his sons are *seven*, and his sons' sons, *four* and *three*, coming back to seven again.

Of minor names, *Nimrod* is *seven* times *forty-two*; and his titles, "a mighty hunter," *eight* times *thirteen*, or "a mighty one in the earth," *thrice* one hundred and *sixty-six*, are equally significant. Asshur, in the same way, is 597, *thrice thirteen* times *thirteen*; and Peleg, in whose days "the earth was divided," is 113; and Joktan his brother, the sire of thirteen Arabian tribes, is *thirteen* times *thirteen*.

But there is no end of the numerical symmetries of this pregnant chapter. Instead of multiplying details which the reader interested in the subject can readily find for himself, I will give a brief analysis of that section, 21-31, which treats of Shem and his "generations."

The first four verses, 21-24, *Shem to Eber*, yield the expressive symbol of a spiritual and holy calling, 7333: to which if we add the next verse, 25, *Eber's generation*, we have the still more significant 9720, which is *eight* times *five* (the *forty* of probation) by *three* to the *fifth power*. This last factor, 243, is also the value of the name Abram.

The entire list of names, verses 21-30, is 19824, *eight* times *seven* times *three* times *one hundred and eighteen*, all religious and spiritual numbers, with a marked predominance of the dominical, yet containing also the ominous *ten* of Antichrist; for, on further analysis, *eight* times *forty-two* by *fifty-nine* is found to be a more probable solution.

This Antichrist element comes out in the family list of Joktan (who stands thirteenth in the roll of Shem's posterity), whose name is 169, thirteen times thirteen, who is the father of thirteen sons, and who is the brother of that Peleg (one hundred and thirteen) in whose days the earth was divided.

It has been mentioned in a previous Chapter that the names of these thirteen sons, taken apart from the context, make a multiple of thirteen. Taking them with the context—that is, adding up the whole of verses 25-28 down to the words "all these were the sons of Joktan," in verse 29, we find

the sum to be 10617, *thirteen times thirteen by seven times nine*. Thus in his own name, in the name of his grandfather, Salah, who is 338, twice thirteen times thirteen, in the name of his brother Peleg, in the number of his sons, in the value of the names of his sons, and in the sum total of the passage in which his family is described, the great ancestor of the Arabs is marked by the numeral of apostasy.

Finally, in verse 31, there is a summary of Shem's generations, and in verse 32, of Noah's: the former is 3013, the latter 3031, both based upon the grand dominical 3000, *eight times five by five times fifteen*, but in the case of Shem, with the ominous thirteen superadded.

Noah being eminently a type of CHRIST, the three thousand and *thirty-one* is appropriate: moreover, if this verse be added to the *first* verse of the same chapter, of which it is a kind of supplement, the sum is 5448, which is a multiple of *eight, twelve, three*, or other like numerals.

CHAPTER III.

THE CONFUSION OF TONGUES.

THE Confusion of Tongues is narrated in Gen. xi. 1-9, in the following manner:—

The first two verses describe the human race as *one nation*, "of one language and of one speech," dwelling "in the land of Shinar" (*nine hundred and thirteen*). The sum of these verses gives us the expressive numeral 3840, *eight times twelve times forty*, life, nationality, and due probation.

But, in the third verse, the lust of power begins to work, and with "brick for stone and slime for mortar," they begin once more the old Titanic edifice of a grand material empire. The "nine hundred and thirteen" of the Land of Shinar bears its natural fruits. For if we add verse 3 to the two verses preceding, we get 7566, a shadow of "the number of the beast," *thirteen times six by ninety and seven*.

Thus, with the first intimation of evil, the thirteen makes its appearance.

In the fourth verse the Titanic spirit is rampant: "let us build us a city and tower, whose top may reach unto heaven, *lest we be scattered abroad*." It is no vulgar ambition, but a grand, though godless, desire for unity, solidarity, and all the noblest objects of earthly ambition. The number 3335, *seven times five* by the *one hundred and one* of unity, seems to express their desire in its nobler aspect. But, in verse 5, the LORD comes down "to see *the city and the tower*." The work must now be looked at from a Divine point of view. Accordingly, if we add verse 5, which is 2723, to the verse

preceding, the result is 6258, the *forty-two* of Antichrist by *one hundred and forty* and *nine*, probation ended by judgment.

* What the LORD did and said is included in verses 5-7, the sum of which is the dominical 11184, which may be read *one myriad, one thousand, one hundred*, and *seven times twelve*: the "one" thrice repeated, with the "seven times twelve" of a spiritual nationality, making a different kind of unity from that inaugurated by the Babel-builders. Or, if the number be resolved into its factors, it is *eight times six*, or *four times twelve*, by two hundred and *thirty-three*.

The last six verses of the passage, exclusive of verse 5, in which "the LORD" comes down, are 18083, *thirteen times thirteen* by one hundred and seven; and the whole passage, leaving out the same fifth verse, is 25049, *thirteen times nineteen* hundred and seventy-three (threescore and *thirteen*).

The verse thus excluded, as having a character antagonistic to the rest of the passage, is 2723, *thrice three times three* hundred, and *twenty* and *three*, or *seven times three hundred* and *eighty* and *nine*.

CHAPTER IV.

ABRAM AND LOT.

THE covenant with Abraham is marked by the dominical number so plainly, that it appears on the surface of Scripture, in the form of *eight* Divine colloquies or interviews. Each interview, moreover, has a character in accordance with its number.

In the first,¹ GOD speaks to Abram alone: "I will make of *thee* a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Thus, the principle of unity is asserted first.

In the second,² the promise is made to his Seed: "Unto thy seed will I give this land."

In the third, the duality is removed by uniting Abram and his seed: "For all the land which thou seest, to *thee* will I give it and to *thy seed* forever . . . for I will give it unto *thee*." This third renewal of the promise (Gen. xiii. 14-17), is distinguished also by the larger and clearer terms in which it is conveyed.

³ In the fourth, the seed appears as a people serving a stern apprenticeship of *four* hundred years, and finally coming forth a victorious and organized nation. The promise, previously conveyed in general terms, here assumes

¹ Gen. xii. 2.

² Gen. xiii. 7.

³ Gen. xv.

a definite form, and the very bounds of the land to be inherited are duly settled.

In the fifth,⁴ the covenant is signed and sealed: Abram becomes Abraham, and *the law* of circumcision is imposed upon him and his household.

In the sixth,⁵ the time of the promise comes to its fulness, and is signalized by a divine judgment upon the cities of the plain.

In the seventh, Isaac is born and circumcised, and the promise is renewed to him and (in its lower form) to Ishmael.⁶

In the eighth, comes appropriately the closing scene, the offering of Isaac and his resurrection "in a figure," the type of that "one Seed" in whom all promises centre. As if to call attention to this scene as *the eighth*, it is immediately followed by the announcement of *eight sons* born to Nahor, Abraham's brother.⁷ The life imparted to one branch of the family seems to overflow in figure, and to extend itself to the others.

With such indications on the surface, we may naturally expect the history of "the father of the faithful" to show a clear predominance of the number eight.

The same is true of Lot, the nephew of Abram. Between the two characters, however, there is an obvious difference. Abraham's faith is simple, uncompromising, heroic, angelical. Lot, though "a righteous man" holding fast to his integrity amid direful temptations, is nevertheless carnal, vacillating, worldly, so far at least as a good man can be such; and he is a marked example of that great mass of believers who are saved, "yet so as by fire," having to be weaned from their love of the world by bitter experience of its vanities and vexations. Abram is a type of the one hundred and forty-four thousand, the virgin followers of CHRIST: Lot, of that great multitude which no man can number, who through great tribulations have washed their robes and made them white in the blood of the LAMB.

Lot, in short, even more than Abraham, is a type of the Church militant: his virtues and his faults are of a kind constantly reproduced in Church history, a history for the most part of compromises and scandals and confusions.

One of the first characteristic scenes between the two patriarchs is the quarrel between their herdmen, and the consequent separation. The spirit of this transaction is sufficiently indicated in that most expressive verse,⁸ "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and *pitched his tent toward Sodom*;" a verse which when I was comparatively new to this inquiry I suspected would prove a multiple of thirteen, and which I found to sum up in the number 2153, *thirteen* times one hundred and sixty-six.

Subsequent experience convinced me that I ought to examine the whole passage.⁹ The following is the result of the analysis:

⁴ Gen. xvii. 5.

⁵ Gen. xii. 10.

⁶ Gen. xviii. 12.

⁷ Gen. xxi. 12.

⁸ Gen. xiii. 12.

⁹ Gen. xiii. 5-12.

5. "And Lot also *which went with Abram*, had flocks, and herds, and tents;" *thirteen* hundred and eighty-nine.

6. "And the land was not able to bear them that they might dwell together:" for their substance was great, so that they could not dwell together;" thirty-five hundred and sixty-six.

7. "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land;" 2743, *thirteen* times two hundred and eleven.

8. ["And Abram said unto Lot, *Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren*:"] 2811.

9. "As *not the whole land before thee?* Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left:" 2146.

10. "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar:" 5925, *five* times *fifteen* by *seventy-seven*.

11. ["Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other:"] 2424, *eight* times *three* times *one hundred and one*.

12. "And Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and *pitched his tent toward Sodom*:" 2158, *thirteen* times *one hundred and sixty-six*.

13. "But the men of Sodom were wicked and sinners before the LORD exceeding:" 666, the *nine* hundred of judgment and the *sixty-six* of "the beast," or, by factors, *forty-two* times *twenty-three*.

Here I have italicized the principal multiples of thirteen, and have put appear when we consider that, so far as Abram was concerned, the separation was not a schism, but a magnanimous "endeavour to keep the unity of the Spirit in the bond of peace." The numerical result, therefore, is approximately 15464, *eight* times *nineteen* hundred and *thirty-three*, or for the smaller multiple (verse 11), 2124, *eight* by *three* by *one hundred and one*.

But, besides these, the whole passage is a multiple, both of *eight* and *thirteen*, being 24128, *eight* times *eight* by *thirteen* times twenty-nine. Taken as a whole, the transaction involves the idea of strife, and, so far as Lot was concerned, of something like defection—for "he pitched his tent toward Sodom;" but the faith and magnanimity of Abram prevented an irreparable breach. The *eight*, in other words, had the predominance.

How beautifully is the general idea of the passage seconded by the subordinate sentences! The very first verse gives a hint of what is coming in the "*thirteen* hundred and eighty-nine;" the second shows the root of

the evil, in the "thirty-five hundred and sixty-six"—the increase of substance engendering worldly disputes, and cares about riches, and a secular tone in general; the third brings the quarrel to a head, with a hint of the scandal occasioned by it to "the Canaanite and Perizzite," in a clear multiple of thirteen.

The numerals of the glowing description of the plain, "as the garden of the Lord," breathe the spirit of the description, being *six* times *fifty* by *seventy-seven*, factors appropriate to the idea of Eden. Finally, the *thirteen* times one hundred and *sixty-six* of Lot's fatal choice, and the *nine* hundred and *sixty-six*, or twenty-three times *forty-two* of the wicked inhabitants of Sodom, are full of emphasis and expression.

I may observe, in connection with this threefold repetition of *sixty-six* in one short passage, that the same number meets us at every turn in the subsequent history of Sodom.

Of the minor multiples of thirteen marked by italics, *Sodom* is 104, eight times thirteen; *the sinners before the Lord*, 130, ten times thirteen; *like the land of Egypt, as thou comest unto Zoar*, 1079, thirteen times eighty-three; and *Lot journeyed east, and they separated themselves the one from the other*, 1157, thirteen times eighty-nine. The fifth verse divides into two multiples of thirteen, the little word "for" being all that saves the whole from coming under the same description: *and the land was not able to bear them that they might dwell together*, is 1807, thirteen by one hundred and thirty-nine; *their substance was great so that they could not dwell together*, 1729, seven times thirteen by nineteen. What is still more significant, the whole of verse 8, omitting only the phrase "we be brethren," is 2236, four times thirteen by forty-three. A few other phrases of the same kind I have not marked.

CHAPTER V.

LOT IN SODOM.

Now the character and position of Lot thus separated from the higher life of faithful Abram, and pitching his tent "toward Sodom," is essentially that of God's people in their actual relation to the world. It is a position marked by defections, heresies, schisms, compromises with evil, and

²⁰ The combinations of good and bad numbers in certain names is, at first sight puzzling: but an analysis of the name into its separate letters will generally show which is the predominant numeral. Thus Sodom is not spelt with the *56*, the Sacred three hundred of the Ark or Church: it is *S*, 60, *D*, 4, *M*, 40—the worldly six, the urban 4, the probational 40.

scandals of every kind, yet not altogether given over; for faith remains, and, as in the case of Lot and Sodom, there is a mighty intercessor, so that even the wicked world is spared for awhile, and when its iniquity shall have come to the full, the righteous shall yet be saved, though "so as by fire."

The fourteenth chapter of Genesis seems to be a picture of one aspect of this *Church in the world*, yet not of it. On its surface, it is a contest between four kings and five, the latter having rebelled against the former. In this struggle Lot becomes involved, and is about to be carried into captivity; but Abram the Hebrew intervenes, arms his "three hundred and eighteen" servants, and, after a vigorous pursuit, rescues his kinsman, is blessed by Melchizedek, and, declining all overtures from the grateful king of Sodom, retires once more to his life in the land of promise.

The early Church recognized in all this a grand type; and the number 378, which in Greek is the Cross, or *Tau*, with the initials of the word *Jesus*, the sacred *TIII*, was appropriated to that great Synod which rescued the Creed and the Deity of the Son of God from the assaults of the robber Arian. The Council of Niceæ was always spoken of as the Council of the Three Hundred and Eighteen.

It is remarkable, in connection with this, that *Eliseus* of Damascus, the princely servant of Abram, is numerically *three hundred and eighteen*: the chief servant thus standing as a type of all the others. Damascus also is 444, the concentrated city number.

But, to come to more important points: Lot, representing, as we have seen, *the Church in the World*, comes into view just about the middle of this fourteenth chapter, verse 12, when he is seized and carried off by the robber kings. Upon this the whole narrative hinges. The first half leads to the capture of Lot, the second to his rescue. The whole exhibits the triumph of Faith, and the ultimate deliverance of God's elect. The numerical structure of the chapter admirably accords with this general description. If we take the first half, *so as to include verse 12*, we have a grand dominical number, 44624, which we may resolve into *forty-four thousand and eight times eighteen*, or, more simply by factors, eight times 5578. In the same way, if we take the second half, *including the same verse 12*, we have another grand dominical, 41464, eight times five thousand one hundred and eighty and three. Wherever "righteous Lot" is found, the number of life goes with him. The world is sanctified by the Church. Society is vivified and sweetened by the healing wood of the Cross. In Christendom alone is the principle of resurrection.

In its details, the chapter is even more remarkable than in its sum.

There is throughout a marked recurrence of that ominous thirteen, which cleaves even to the Church in its militant state, and which in the Bible hardly ever appears without significance.

It is in this chapter, verse 4, that it first occurs significantly on the surface of Scripture: the whole story of *twelve* years they served Chedor-*lamer*, and in the *thirteenth* year they *rebelled*.¹ Accordingly we are not surprised to find, by counting names, that when the four kings "retuned" they "smote the Rephaims . . . and Zuzims . . . and Enims . . . and Horites . . . and Amalekites and Amorites . . . and the five kings . . . and Sodom and Gomorrah," in all thirteen. It is equally natural, and, to one who has studied the Scripture use of numbers, almost a matter of course, that verses 3 and 4, the *battle* and the *rebellion*, should prove a multiple of thirteen, being 5655, five times thirteen by eighty-seven. In the same way, verse 4, in connection with the verse that follows, describing the coming of the four kings, is 5509, thirteen times four hundred and thirty. Thus the rebellion verse is a sort of nucleus binding the war and its cause together. The ninth verse also, the battle of "*four kings with five*," is 4732, thirteen times thirteen by four times seven. The swift vengeance of Abram the Hebrew, verses 13-16, exhibits the same factor in a kind of antagonism to the seven of the *SPRINT* and the dominical 118: 10738, thirteen times seven by one hundred and eighteen. In the last seven verses, Abram stands a conqueror, and a judge, before Melchizedek and the king of Sodom, receiving the blessing of the former, spinning the gifts of the latter; all which is expressed by the sum 10019, which is thirteen times seven by eleven times nineteen. Thus, in the Abramic half of the story, as in the other half, there is a place for the number which indicates the presence of deflection: only it is so combined with other factors as not to predominate.

On the other hand, the eight appears appropriately in verse 16, where Abram brings back the rescued captives, 4040, eight times five by one hundred and one; verse 17, where the king of Sodom meets him, 5336, eight times six hundred sixty and seven; and in verses 18, 19, where Melchizedek meets and blesses him, 3302, eight times eight by fifty and three.

Minor examples are too numerous to mention. Thus, in verse 14, Abram "pursued *unto Dan*," 128, twice eight times eight—with many other instances of the same character.

A word, in passing, with regard to that mysterious person, Melchizedek: Historically, a probable hypothesis is that of S. Jerome, credited by him to Jewish tradition, that this patriarch was Shem, the priest-son of Noah, who, coming into the destined inheritance of his successors as a stranger, "without father, without mother, without descent"—a venerable relic of the world before the flood—secured the veneration of the inhabitants, and maintained, so far as he was able, the worship of "the Most High God." But the faith which he maintained was already miserably corrupted. The people of Canaan, and more especially the wicked inhabitants of the plain, were almost ripe for judgment. Hence the special "call" of Abraham.

Hence, in accordance with that principle of order and *growth*, which marks all Divine dispensations, the necessity of obtaining for Abraham the blessing of the old line of priests, and the legitimate succession. The new comes always out of the old.

Such in substance is the theory of S. Jerome. Without committing ourselves to the truth of the hypothesis, or tradition, whichever it may be, it is manifest that Melchizedek represented a religion fast-dying out in the promised land; that, like Enoch, he was a witness in the midst of a corrupt and perverse generation; that, in meeting and blessing Abraham, he was the instrument for transferring the highest priesthood to a new line of priests, and so of declaring that which had previously existed to be already waxing "old and ready to perish."

Hence, the propriety of such numbers as *nine*, *nineteen*, and the like, in connection with Melchizedek: numbers of finality and judgment. The whole passage, for example, is 19019; and, in verse 18, where the patriarch appears, "*Melchizedek*" is 294, "*king*" is 90, "*and Melchizedek, king of Salem*," is 760, *forty* times *nineteen*; "*brought forth bread and wine*," is 266, fourteen times *nineteen*; ¹ the phrase, "*and he was the priest of the most high God*," is the dominical 320, *eight* times *forty*; but, if this be added to the first phrase, "*and Melchizedek, king of Salem*," the result is 1080, *thrice forty* times *nine*.

As to the spiritual meaning of Melchizedek's appearance, there can be no difficulty, for S. Paul expressly declares that he was "made like unto the Son of God:" in other words, he is a type of the Great High Priest who abideth a priest continually. Hence, in S. Paul's account, the dominical number decidedly predominates. Yet, the number of *judgment* comes out in the New Testament as prominently as in the Old. A brief analysis of the passage² will show the entire agreement of the two accounts.

"For this *Melchizedek*,"—2133, *thrice nine* times *seventy-nine*, the word *Melchizedek* alone being *nine* hundred and *nineteen*—"king," 848—"of Salem," 279, *nine* times *thirty-one*—"priest," 720, *nine* times *eighty*—"of the most high God," 4104, *thrice eight* times *nine* by *nineteen*: the whole being 8084, eight thousand, and seven times twelve.

"Who met Abraham returning from the slaughter of the kings and blessed him," 8764; which being added to the previous sum is the grand dominical 16848, *eight* times *eighteen* by *one hundred and seventeen*, or, on further analysis, *twice eight* times *nine* by *nine* times *thirteen*. The ideas of apostasy, judgment, new life, are all equally appropriate to the occasion.

The rest of the passage, more summarily, is, "*To whom also Abraham gave a tenth part of all*," 3211; "*being first by interpretation, &c.* . . . made like unto the Son of God," 22720, eight times eight by five times seventy-one; "*abideth a priest continually*," 1717, the *seventeen* hundred and *seventeen* one;

¹ Heb. vii. 1-3.

² The "bread and wine" is 154, twice 77.

of Gori's people, which seventeen again is the *eight* of resurrection with the *nine* of judgment superadded.

The sum of the whole is 4496, *thrice eighty-eight* by *nine* times *nineteen*: a striking expression both of the dominical idea, and of the idea of judgment.

It has been said that Lot seems to stand, in this Chapter, as a representative of the *Church in the world*, or, it may be more simply stated, of the *Christian era* in general. The statement is warranted by the numerical value of the verse in which his capture is related. It is 2331, thrice the *seven* hundred and *seventy and seven*, 777, a concentrated symbol of the *seventh day* of History; the era of the Spirit and of spiritual gifts; the time for the development of the two great spiritual powers, *CHRIST* and *Antichrist*; in short, the period of the present dispensation. The righteous man in Sodom, vexing his righteous soul with the ungodly deeds of the inhabitants, yet cultivating so long as possible their friendship and alliance, is an eminent type of this period: and the type comes to a point, when we see earthly power, represented by the four kings "of nations," and a debased legalism, represented by the five kings of the plain, and faith represented by "the father of the faithful," all gathering around this afflicted righteous man and contending for his possession.

It will be seen further on, that the *preaching of Lot* condenses into the same expressive "seven hundred and seventy and seven," a number which, with the "six hundred sixty and six" of the Beast, and the "eight hundred eighty and eight" of the *LOXN*, represents the great conflict of the ages.

One point more: When the king of Sodom meets Abram, which interposition is "eight times six hundred and sixty and seven," he makes the ominous proposition, verse 21, "Give me *the persons*, and take the goods to thyself;" a sort of bargain which the world often makes with the Church, in its more friendly moods, enriching her in goods and patronage and endowments, but impoverishing her in her true wealth of souls. The sum of the offer is *twenty-three* hundred and *forty-two*, a numeral savoring strongly of Antichrist. But the lofty answer of the patriarch, verses 22 and 23, is 6525, *fifty-five* times *fifteen* by *twenty-nine*. Faith looks for its reward to the judgment and the Resurrection of the life to come. It will take nothing from the world, "save only what the young men have eaten,"—the means of necessary subsistence.

CHAPTER VI.

ABRAHAM'S INTERCESSION.

NORWITHSTANDING his sad experience of the insecurity of Sodom, Lot remains there, doubtless for good reasons, and perhaps from necessity: just as the Church remains in the world, and must do so, courting it, courted by it, and perilously mixed up with it, yet bearing a testimony against it, till its iniquity shall have ripened and the day of separation shall have fully come.

To Sodom that day came, when there were no longer "ten righteous" to be found in the city. This is always one of the signs of the coming of the Son of Man to Judgment: for "when the Son of Man cometh, shall He find faith in the earth?" There was no "faith" left in Sodom: "the last time" had arrived, and no intercession could avert it. The Lord said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."

The value of the sentence just quoted shows the result of the Divine visit: for it is 1807, *thirteen* times one hundred and *thirteen* *thirteen*. "And the men turned their faces from thence, and went toward Sodom, but Abraham stood yet before the Lord," which is 1819, the dominical *eighteen* appropriate to the idea of intercession, and the *nineteen* of judgment. The concluding phrase, "But Abraham stood yet before the Lord," is 700, the number of the Christian era, the day of grace and intercession: but the phrase preceding, "And the men . . . went toward Sodom," is 1119, *thrice three* hundred and *thirteen* and *thirteen*. With equal significance, the verse 33, that ends the scene of intercession, divides naturally into two parts: "And the Lord went His way, as soon as He had left remembrance with Abraham, 1183, *seven* times *thirteen* by *thirteen*, apostasy prevailing beyond the reach of intercession; "and Abraham returned unto his place," 772, *seven* hundred, and *eight* times *nine*, the day of grace closing in the dominical *eight*, and the *nine* of judgment.

Still more striking is the result, when we analyze the whole scene of intercession,² and find it to be a poem, as it were, of *thirtens*, *forty-twos*, *nines*, *sevens*, and other appropriate numbers: the principle of grace and life struggling with that of apostasy and judgment.

Thus the two initial verses, 22 and 23, the departure of the Angels and the beginning of Abraham's intercession, give us 1819 and 2339, or 4158, which last is the *forty-two* of Antichrist by the *ninety-nine* of judgment. In the same way, the sum of the whole passage,³ is 42,772, the *forty-two* thou-

¹ Gen. xviii. 21.

² Gen. xviii. 22-33.

³ Verses 22-33.

sand of Antichrist, the *seven hundred* of the Christian era, and the *nine* times *eight* of dominical judgment. So, again, as we approach the end of the intercession, and the hopelessness of Sodom more and more appears, we have, for verse 30, the striking number 3991, *thrice thirteen* hundred, and *seven* times *thirteen*; for verse 31, the equally significant 4268, *forty-two* hundred, and four times the *seventeen* of God's people; and, as the sum of the last four verses, 14326, twice *thirteen* by *nineteen* times *twenty-nine*. Moreover, the whole scene, beginning with that touching expostulation, "*That be far from thee!*" &c.,⁴ comes to 33670, which is the *thirty-three* of holiness, the *six hundred* of the secular period, the *seventy* of the Spiritual era; but resolved into factors it gives *thirteen* times *seven* times *three* hundred and *seventy*.

And, to omit many minor combinations of the same kind, how exquisitely does Abraham strike the key-note of the whole in his first words of intercession! "*Wilt thou also destroy the righteous with the wicked?*" Here we have the tone of *hope*, the 1515, of the second resurrection. But, " *peradventure there be fifty righteous,*"—here is death to all his hope, for the number is *nine* hundred *ninety* and *nine*, the concentrated symbol of judgment.⁵ And wonderful to say, this 999, thus sounding its knell of doom beneath the "peradventure" of the intercessor, is twice reiterated in the final answers of the Judge: "*Not will I destroy for the sake of twenty*,"—"not will I destroy for the sake of ten,"—in each of these answers the words italicized make *nine* hundred and *ninety* and *nine*.

CHAPTER VII.

DOOM OF SODOM.

CHAPTER XIX., another marvellous poem of appropriate numbers, opens with the same deep note. "*And there came two angels to Sodom at even,*" 640, eight times eighty; "*and Lot sat in the gate of Sodom,*" 1313, thirteen hundred and thirteen: the dominical being thus brought face to face with its opposite, the whole verse appropriately sums up in 4293, the forty-two of Antichrist and the ninety-nine of judgment. But if we add to this the two verses that follow, where Lot presses the angels to "turn in," and they accept his hospitality and come and "sup with him," we have the expressive

⁴ Verses 25-33.

⁵ The prominence of this number in connection with the doom of Jerusalem has been shown in Chapter XIV., page 373.

dominical 11840, eight times eight by five times thirty-seven, or *eight* times *forty* by *thirty-seven*.

And so at length comes that fearful scene, so full of spiritual meaning,¹ in which (as I venture to interpret) *the world* compasses *the Church* round to profane and to corrupt, to abuse her most sacred trust, the symbol of which seems to be furnished (verse 4) in the number 3336, the concentrated *three* of sanctity and perfection with the *six* of the world superadded, or by factors, *twice eight* by one hundred and *thrice thirteen*. The purity of the Faith corrupted could have no better numerical expression.

Lot goes out and expostulates, verse 7: "*I pray you, brethren, do not so wickedly!*" And what is this but the sum of the Church's expostulation in all ages, a simple witness, an earnest entreaty, a "foolishness of preaching?" Its numerical equivalent is that same 777, the symbol of the present dispensation of the SPIRIT, which is associated with Lot in Gen. xiv. 12, and which we have before remarked in the penultimate names both of the Cain and Seth lines of the world before the Flood. It marked "the last time" of the days of Noe: it marked "the last time" of the days of Lot: and as S. John says, "it is the last time" now, in our present Christian era.

But Lot does more than entreat: he foolishly *compromises*. There is something dear to him, but less dear than the heavenly trust: he will sacrifice *that* to the cupidity of Sodom. The effect of such compliances is shown in the numerical value of verse 8, namely, the *sixty-five hundred* of utter corruption and disintegration.

Moreover, the insolence of the world is only inflamed by concessions, as is shown by the conduct of the mob in Sodom. "And they said, stand back. And they said again, *This one fellow* came in to sojourn, and *he will needs be a judge*: now will we deal worse with thee than with them. And they pressed sore *upon the man*, even Lot, and came near to break the door."

"*This one fellow*" is *eighteen*,² a number of our Lord, to whom the phrase "this one" or "this fellow" was often applied during His earthly ministry; "*he will needs be a judge*" is 800, another dominical; "*and came near to break the door,*" is 1341, a breach in the Church almost irrepensible, the thirteen hundred being qualified by the forty-one: the whole verse is 4953, *thirteen* times *thrice* by one hundred and twenty-seven (*thrice three* times *thrice*).

"But the men *put forth their hand, and pulled Lot into the house to them, and shut the door*:" the three marked phrases being 766, the "sixty-six" of finality added to the "seven hundred" of the era of the SPIRIT; 553, seven times the *seventy-nine* of judgment; and 708, twelve times *fifty-nine*,

¹ Gen. xix. 4-11.

² See the far more powerful proof of this interpretation, on page 477, the 888 being subsequently discovered in the place where the earlier investigation saw only the 18.—[ERROR.]

expressive of the same idea. The whole verse is 3325, five times five by seven times *nineteen*. So we approach "the last time" of all, when the door of grace shall be shut, and the Church concentrated in herself, and the world arrayed in hostile ranks under Gog and Magog, shall be openly and avowedly antagonistic.

"And they smote the men that were at the door with blindness, both small and great"—2946, *six* times the 490, or "*seventy sevens*" of Daniel; "so that they wearied themselves to find the door"—707: the whole verse being 3647, which with the preceding verse is 6972, to wit, the *forty-two* of Antichrist by the one hundred and *sixty-six* of finality, or what amounts to the same, of worldliness fully ripe for judgment.

Moreover, the whole of the expressive scene of the riot in Sodom,³ omitting the shutting of the door, verse 10, is 23725, the *sixty-five* of corruption and disintegration by three hundred and *sixty-five*: which 365, again, the three hundred of the Church and the sixty-five of "Ephraim broken," is the term of Enoch, the witness against the apostasy of the world before the Flood.

The preaching of Lot to his sons-in-law is equally suggestive. The three verses, 12-14, including the command of the angels, make 12084, *twelve times nineteen* by *fifty-three*. But, to confine ourselves to verse 14, we read: "And Lot went out, and spake unto his sons-in-law which married his daughters"—1495, sixty-five times twenty-three, "*his daughters*" being *thirteen* by *six* times *six*; "and said, Up, get you out of"—339, thrice one hundred and thirteen; "this place"—208, sixteen times thirteen; "*for the Lord will destroy this city*"—1500, which points us to "the second resurrection." Now the phrase "*this city*" is 686, twice *seven* times *seven* times *seven*, a concentrated symbol of our Christian era. When we find, therefore, that the expression, "*the Lord will destroy this city*," is the fifteen hundred of the second resurrection, we are led irresistibly to the end of the present dispensation and to that second resurrection which is to follow.

The next verse, 15, serves to deepen the impression. As a whole it is a domical, the angels urging Lot to save himself, 5936, *seven times eight* by one hundred and *six*. But, in its parts, there is the same deep undertone of apostasy and judgment. "*And when the morning arose*" (585, *nine times sixty-five*), "*the angels hastened Lot, saying*," 1287, *thirteen times ninety-nine*. So again, afterwards, the phrase "*and thy two daughters*," is 1599, thrice thirteen by forty-one: "*in the iniquity of the city*," *four* hundred and *thirteen*. In short, the *nine* of judgment, with the kindred thirteen and sixty-five, is the dominant number of this chapter.

The whole narrative,⁴ omitting verse 10, is a multiple of that expressive numeral, being 89550, *nine times nine thousand nine hundred and fifty*, or fifty times *nine* by one hundred and *ninety-nine*. And this divides into

³ Verses 4-11.

⁴ Gen. xix. 4-29.

three sections: "the first, from the riot in Sodom to Lot's plea for Zoar," which is 59733, or *thrice nine* by eighteen (twice *nine*) hundred and seventy-*nine*; the second, from Lot's plea to the overthrow,⁵ which is 24543, *nine times nine* by three hundred and three; the third, from the doom of Lot's wife to the end of the story,⁷ twice nine by thirteen by sixty-one; or if the two last be taken together, their sum is 38817, *nine times forty-three* hundred and *thirteen*.

The domical and the anti-domical recur with equal propriety. I will give one example of the former. The overthrow of Sodom was the salvation of Lot, and a grand exhibition of saving grace. It is peculiarly proper, therefore, that the passage which begins with, "*Haste thee, escape*," &c., verse 22, and ends with "*the Lord . . . sent Lot out of the midst*," &c., verse 26, should be a multiple of eight. It is 25304, *eight times thirty-one* hundred and *sixty-three*. Moreover, out of the seven verses included in this section, four in succession⁸ are separately multiples of eight, their joint sum being eight times 1414, or twice eight by seven by one hundred and one.

The two verses in which Abraham looks "toward Sodom and Gomorrah," and beholds their smoke going up "as the smoke of a furnace," are 6384, the *eight* of Christ by the *forty-two* of Antichrist by the nineteen of judgment.

CHAPTER VIII.

LOT IN ZOAR AND THE CAVE.

BUT Lot, to the last, shows the feebleness of poor humanity. His very name is *forty-five*, the number of Adam, though differently compounded: for while ADM is the *one* of unity, the *fear* of dominion, and the *forty* of probation, LVT is the *thirty* of sanctity, the *six* of secularity, the *nine* of judgment;—the weakness of the flesh contending with the willingness of the spirit.

Accordingly, he does not readily separate himself from Sodom. The spirit of compromise cleaves to him to the last. When commanded to flee to "*the mountain*," which is 215, the two hundred of fleshly insufficiency with the *fifteen* of the resurrection, he feebly expostulates: "O not so, my Lord. . . I cannot escape to the mountain. . . Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither (is it not

⁵ Verses 4-18.

⁶ Verses 19-25.

⁷ Verses 26-29.

⁸ Verses 25-28.

a little one?) and my soul shall live;" which intercession (Gen. xix. 19, 20), as it procures a place of safety, and proves to be the salvation of Zoar, is appropriately a dominical number, 7552, eight times eight by one hundred and eighteen. Zoar, then, is spared for Lot's sake: and Zoar is numerically 366, the three hundred of the Church, with the sixty-six of the world super-added. The same idea seems to be hinted in the previous dominical, 7552: for fifty-two is four times thirteen. The whole may be taken to imply that a little Church, a near Church, a comfortable compromise between the world and the Church, was yet spared, being saved "so as by fire," and in it the righteous man found refuge for awhile.

But his fears forbade him to remain in Zoar. He at length went up to a "mountain;" but, with fleshly self-will still clinging to him, he even yet avoids, "*the mountain*:" he betakes himself to a mountain,¹ and dwells in "a cave:" a type, perhaps, of that wonderful infatuation which at one period of Church history peopled the deserts and mountain-sides with a wild race of solitaries, fleeing from the world, and fleeing from a Church half secularized—a sensuous enthusiasm which came to its head when Mohammed, under the guidance of a Nestorian monk, entered into his cave near Mecca.

It is remarkable, when we consult the dates of the two events,² that Lot entered into his cave precisely 2626, or twice thirteen hundred, and thirteen years, before the similar retirement of the Arabian false prophet.

And that this last event, or something of the same sort yet to be developed, was prefigured by the cave-life of Lot, may be inferred from the numerical value of the passage in which the latter is recorded.

For Lot's withdrawal to the cave³ is 5564, four times thirteen by one hundred and seven: the rest of the chapter,⁴ describing his incest with his two daughters, is 24206, seven times thirteen by two hundred and sixty-six. But, more significant still, the last two verses, the incestuous birth of Moab and Ammon, are 4200, wherein Antichrist appears in his naked deformity.

Thus Antichrist comes out of the Church and the world, an incestuous offspring, a fruit of that weakness which striving to serve God and man mixes up things sacred and profane: fanaticism professing to flee the world

¹ The article is used only with that mountain to which the angel directs the way: in Gen. xix. 19, xix. 39, &c., there is no article in the Hebrew, though our version has inserted one. Hence, the value of 215 applies only in one instance. Lot's mountain is 207, nine times 23, a number of judgment and apostasy. I may also mention that Zoar, 366, is in other places spelled without the *vav*, making 366: the significant spelling occurs only where the symbolism requires it.

² The dates according to the Hebrew chronology are 2107 for the Destruction of Sodom; 4124 for the Christian era; and 609 A.D., thirteen years before the Hijra, for Mohammed's triumphant. This last date consequently will be 4733 A.M.

³ Gen. xix. 30.

⁴ Verses 31-38.

and worldly lusts, yet allying itself without scruple to licentiousness and infidelity.

The names in the Zoar and cave group are as significant as the text in general. Zoar is 366; Lot, 45; Moab, 49; Ben-Ammi, 172; Beni-Ammon (children of Ammon), 226; all together, 858, which is *thirteen times sixty-six*. Another appearance of this "sixty-six" is in the name Ammon, which is one hundred and sixty-six.

CHAPTER IX.

S. PETER ON LOT'S DELIVERANCE.

THE dominical number appears in Gen. xix., chiefly in connection with the numerals of deflection or judgment. Thus in verses 27, 28, Abraham looks toward Sodom, and sees the smoke going up "as the smoke of a furnace:" this is 6354, eight times forty-two by nineteen—Antichrist judged by Christ. So verse 25, "*and He overthrew those cities*," &c., is 2888, a sufficiently expressive sign of the presence of the Lord. So also, in various verses, or groups, of like character.

The sum of the whole chapter is, of course, a grand multiple of thirteen. It divides conveniently into—

(1) 1-3, the arrival of the angels.....	11840
(2) 4-11, the riot in Sodom	27050
(3) 12-14, the preaching of Lot	12084
(4) 15-18, Lot urged to escape	14924
(5) 19-25, Zoar spared and Sodom overthrown	24543
(6) 26-29, result of the overthrow	14274
(7) 30, Lot retires to a cave	5564
(8) 31-38, Lot's incest with his daughters	29770

These sums being added together, give us the most expressive total, 140049, seven times thirteen, or *ninety-one* by nine times nine times *nineteen*. the idea of judgment manifestly predominating.

If we leave out Lot's life in the Cave,¹ and take only the twenty-nine verses relating to Sodom, the sum is 104715, five times thirteen (the *sixty-five* of corruption) by nine times one hundred and seventy-nine.

The reluctance of Lot to escape from Sodom,² is branded with a thirteen, but without the factor of judgment: it is seven times thirteen by four times

¹ Verses 30-38.

² Verses 15-18.

forty-one. S. Peter, in a passage presently to be given, puts the same stigma upon him: for the phrase, "*and righteous Lot*,"³ is 1326; while the whole sentence (given in the Greek order), "*and righteous Lot, vexed with the filthy conversation of the wicked, he delivered*," is 8762, thirteen times six hundred and seventy-four.

The overthrow of Sodom,⁴ is *nine* times *nine* by three hundred and three.

As intimated above, these results are marvellously confirmed by S. Peter's brief summary of Lot's deliverance, in his second Epistle.⁵ I render the passage according to the Greek order, with the numerical value of each prominent word in phrase:—

"*And the cities of Sodom and Gomorrah*"—2275, the sixty-five of corruption by thirty-five—"turning into ashes"—2106, twice thirteen by nine times nine—"with an overthrow He condemned"—2061, which with the preceding number is 4167, nine times four hundred and sixty-three (seven times nine); "an ensample"—613—"unto those that after should"—1375—"like ungodly"—273, thirteen by twenty-one—"making them"—1349, the four numbers amounting to 3610: "and righteous Lot"—1326—"vexed with the filthy conversation of the wicked He delivered"—7436, or with the preceding number, 8762, which is thirteen times six hundred and seventy-four.

"For in seeing and hearing, that righteous man, dwelling among them, day by day his righteous soul with their unrighteous deeds tormented"—6999. Here we have the six thousand of secular completeness, with the *nine* hundred *ninety* and *nine* of judgment in its concentrated form. It is curious that, if we divide this remarkable number by *nine*, the result gives us the *seven*, *seven*, *seven*, and the *six*, *six*, *six*. In other words it is 777, with *six* for a remainder in the place of hundreds, tens, and units. Such a combination of the secular, spiritual, and judicial numbers, is, in connection with all that has gone before, a fact well worth noting.

The sum of the verses so far given is 25813: to which, if we add the value of the moral appended by S. Peter, "*the Lord knoweth how to deliver the godly out of temptation*," 3372, we have in all 29185, the sixty-five of disintegration by four hundred and forty-nine.

³ 2 Pet. ii. 7.

⁴ Verses 19-23.

⁵ ii. 6-9.

CHAPTER X.

LOT'S WIFE AND DAUGHTERS.

Passing over many striking facts connected with the story of Sodom, I will conclude this subject with a few remarks on the symbolism of Lot's wife and daughters: a point of no little difficulty, on which, if I hazard an opinion, I do not wish it to go for more than a mere guess or fancy, or whatever else the reader may see fit to call it.

Lot's wife looked back, and was changed into a "pillar of salt." This is her only record, a rather scant one, perhaps, to found even an opinion on. Yet as "salt" is a well known Scriptural and natural figure of conservation, and as "looking back" is a special sin which brings a special judgment, the miraculous petrification in this instance may be a type of that mysterious law in religious history by which whole communities become first retrograde and then stationary, surviving from age to age as monumental pillars, rather than living witnesses of the Faith. Such is the condition of the Jews. Such, to a great extent, is the position of the Eastern Churches. In all such cases, we have reason to believe that there is to be at some time a revival. All Israel may yet be saved. The entire Orient may yet be awakened. The numeral connected with the story of Lot's wife¹ seems to countenance such a hope: for it is 2049, *eight times fifteen* by *seventeen*, or thrice forty times seventeen, a very expressive symbol of that "life from the dead" which S. Paul² seems to promise to God's ancient people.

On the other hand, the warning given by our Lord in this connection,³ suggests the idea of apostasy and disintegration. "Remember Lot's wife" is, in Greek numerals, 3365, the *thirty-three* of sanctity with the superadded *sixty-five* of "Ephraim broken."

If Lot's wife be a figure of Judaism, the "two daughters" possibly may stand for the two great divisions of Christendom, the East and West, both daughters of Judaism, which from Apostolic times down to the present day have run a race with one another in the work of corruption. At all events, the phrase "*he and his two daughters*,"⁴ is 1196, four times thirteen by twenty-three: and the phrase just before it, "*for he feared to dwell in Zoar, and he dwelt in a cave*," is 1976, eight times thirteen by nineteen: the whole being four times thirteen by sixty-one. In the same way, in the first half of the verse, the phrase "*and his two daughters with him*," is 1300, a manifest token of schism and apostasy: while the words preceding, "*And Lot went out of Zoar and dwelt in a mountain*," is 1092, thirteen by *seven* times *twelve*, a spiritual kingdom corrupted by schism and defection. The same

¹ xiv. 26.

² Rom. vi. 15.

³ S. Luke vii. 32.

⁴ xix. 30.

result follows from uniting the two last phrases, namely, 2392, thirteen times one hundred and *eighty-four*, which is twice forty-two.

In short, whichever way we turn it, Lot and his two daughters, in a mountain cave, present a wonderfully exact idea of our divided Christendom, which, instead of "the mountain" of "holiness to the Lord," seeks ever some eminence of secular or ecclesiastical ambition.

And the application may extend even to that sad scene, in which Lot endeavors to save the heavenly guests at the expense of the honor of his daughters. But, who are these "two Angels?" So far as we can trust the numerical index, we may venture to give at least a general answer. For, where their arrival is announced, we have in the first verse the phrase, "*And there came two angels to Sodom at even*," 640, *eight times eighty*; then, by way of contrast, "And Lot sat in the gate of Sodom," 1313, a powerful symbol of defection; finally, as the sum of the whole verse, 4299, the *forty-two* of Antichrist and the *ninety-nine* of judgment. Where "*eight times eighty*," meets "*thirteen hundred and thirteen*" at the gate of Sodom, and "*forty-two hundred and ninety-nine*" appears immediately after, a Divine presence and power must surely be indicated. But, if we go on and add the two verses that follow, where Lot presses the Angels to "turn in," and they finally accept his hospitality and "come and sup" with him, we have the expressive dominical 11840, *eight times eight* by *five times thirty-seven*, or eight times forty by thirty-seven.

Now, applying this to the Church, there is one thing which she has never given up to any pressure of the flesh, the world, or the devil: her belief in the sacred Two, the FATHER and the SON, indwelling in the faithful through the SPIRIT. Faith in the FATHER and the SON was the doctrine vindicated in the Great Council of Nicea; and in the darkest times, and amid the most savage persecutions, the Church as a body has been faithful to this trust, and the Creed has been maintained at all hazards, and all sacrifices.

We might say, in accordance with the type, *Faith in the sacred Three*: for while two Angels entered Sodom, there was a third who remained behind hearkening to the intercession of father Abraham. The two came as his representatives: just as the SON and the SPIRIT came, manifesting the FATHER. As a historical fact, however, the defence of the Faith has turned always on the doctrine of the SON, the truth of the Incarnation: so that faith in the FATHER and the SON is practically the great deposit, the trust once for all committed to the saints.

But while the Church has been faithful to this trust, there is hardly anything else in which she has not yielded to the pressure of the world. The "two daughters," the East and the West, have been, from Constantine's day to the present, puppets of political or ecclesiastical ambition; and no cor-

5 GEN. VII. 1-3.

ruption, no compliance, no scandal, no shame has been avoided,—save only the unpardonable sin of a betrayal of those heavenly guests, the witnesses and pledges of "Jesus CHRIST come in the flesh." He is *Antichrist*, says S. John, *that denieth the Father and the Son*. *Whosoever denieth the Son, the same hath not the Father*. That Christendom, as a whole, has tolerated no such denial; that with a most scandalous laxity in all minor matters, it has stood like a rock upon the Creed, is a spiritual anomaly to which no better parallel can be found than the behavior of "righteous Lot" in Sodom.

Whatever may be thought of these attempts at interpretation, the wonderful character of the numerals on which they rest is surely a thing worthy of serious attention. Such an accumulation of *thirties*, *forties*, *fifties*, *sixties*, *nineties*, each recurring so often, yet always in the right place, must convince the most incredulous that there are depths in God's word which are yet unfathomed; that Moses was a prophet as well as a historian; that whatsoever things were written by holy men of old were written for *our* instruction, upon whom the ends of the world are come.

CHAPTER XI.

ABRAM'S VISION.

THE mysterious fifteenth chapter of Genesis appears to hinge upon the predicted "four hundred years" of affliction, verse 13, and its structure, is the same as that of the fourteenth, already described: the first part, *including verse 13*, is the dominical 42256, twice eight by 2641; the second part, including the same verse, is 27360, eight times twelve by fifteen times nineteen, the ideas of revival, nationality, and judgment being all singularly appropriate to that future of Abram's seed which is here predicted.

Among the minor features of the chapter, the most remarkable, perhaps, is the numerical value of *the mystic sacrifice*, and *horror of great darkness*, and *servitude*, and *final judgment and deliverance*, related in verses 9-14; it is 20706, the *forty-two* of Antichrist by the *seventeen* of God's people by the *twenty-nine* of judgment. Moreover, in this twenty-nine times seventeen, the sacred "one hundred and fifty and three" is involved; for it may be read twenty times seventeen, and *nine times seventeen*, which last is one hundred and fifty-three. In the contest with Antichrist the one hundred and fifty-three are implicated: from that contest they come out as the sun from a black cloud, "a horror of great darkness."

I may notice, in this connection, that the fulfilment of the prophecy in the Exodus abounds with corresponding numbers. Thus, the dynasty under which the Israelites were enslaved is mentioned¹ as "a new king over Egypt," the value of which phrase is 882, *forty-two* times seven times three.

CHAPTER XII.

ISAAC AND ISHMAEL.

THE record of the birth and circumcision feast of Isaac² is of course a multiple of eight: the eight verses come to 22224, which is *eight* times two thousand seven hundred and seventy-eight, or twelve times *eighteen* hundred and fifty-two. In the second factors the reader will note the latent thirteens: in the one it is 78, or six times thirteen, added to three times three times three hundred; in the other, it is 52, or four times thirteen, added to the dominical eighteen hundred.

The same comes out without any disguise in the next two verses, *the minority of Ishmael*: the sum being 7527, thrice thirteen by one hundred and ninety-three.

Thus, "the son of the free woman" and "the son of the bond woman" stand in striking contrast.

The contrast is still more striking, when we add up the succeeding paragraph relating to Ishmael and his destiny,³ and find it to be in its whole, and in its most significant parts, a poem of thirteens, and other kindred numbers.

Thus in verse 12, the Divine command to cast out the bondwoman is 5270, four times thirteen hundred *plus* seventy, while the phrase "*for in Isaac shall thy seed be called*" is 848, twice eight by fifty-three; in verse 13, the promise that Ishmael though rejected shall be "a nation" is 1348, thirteen hundred, and four times *twice*; in verse 14, the casting out of the bondwoman and her son, through the words "*sent her away*," is 3999, thrice thirteen hundred, and *ninety-nine*—the rest of the verse being 2155; in verse 15, the sum is 3100: and, in short, the whole passage divides into two sections, one (verses 12-17), which is 2757, thrice thirteen by seven hundred and seven: and another (verses 18-21), which is 12407, thrice thirteen by one hundred and twenty-three; the entire record being 40040, *thirteen* times

¹ Exod. i. 8.

² Gen. xxi. 1-8.

³ Verses 12-21.

seventy by *forty-four*. This "seventy" and "forty-four" are equally significant with the thirteen, the whole conveying the idea of a grand spiritual, but apostate, organization.

The *forty-two* of Antichrist is contained in the narrative, beginning with the circumcision of Isaac, verse 4, and ending with the revival of Hagar and Ishmael, verse 19: the sum of the verses included is 56490, *forty-two* times *thirteen* hundred and forty-five.

To all this may be added the fact, mentioned in a previous Chapter, that the names of Ishmael's twelve sons¹ make a multiple of thirteen, whether we take them as bare names, or with the brief descriptive phrases of the context.

It may also be noted, that *eight* occurs frequently as a factor of Ishmael's numbers, either to express the antagonism with CHRIST, or perhaps to intimate that the idea of resurrection or revival (in a lower sense) applies also to the apostate seed of Abraham.

It has already been mentioned, in a previous Chapter, that the *thirteen* marks also the children of Abraham by Keturah.²

CHAPTER XIII.

THE OFFERING OF ISAAC.

THE offering of Isaac is related in Gen. xxii. 1-19: but, as Abraham in this last verse *returned* to Beersheba, and the account begins with "*after these things*," I am inclined to think that the story in its completeness includes three verses or more at the end of the preceding chapter. The Covenant with Abimelech, the solemn oath at Beersheba, the planting of a grove, the calling on "the Name of the LORD, the everlasting God," in other words, the drawing of the Gentiles into a closer relation with God's people, seems a necessary preliminary to that Great Sacrifice, the universally acknowledged type of Him who was offered for Jews and Gentiles, and in the offering up of Whom Jews and Gentiles were alike instrumental.

Beginning the story, then, with Gen. xxi. 32, "*Thus they made a covenant at Beersheba*," and ending with Gen. xxii. 19, "*And Abraham dwelt at Beersheba*," we have first a grand multiple of the numeral of life, 77360, which may be best resolved perhaps into the *seventy-seven thousand* of the spiritual reign of Christ, plus the *eight* times *forty-five* of humanity restored to life:

¹ Gen. xxv. 12-16.

² Gen. xxv. 1-4.

for Adam and Lot, two of the best representatives of our frail humanity, are each numerically forty-five.

In addition, there are many minor expressions of like ideas. The most striking of these, the *eighty times one hundred and fifty and three* of that beautiful and expressive scene in verses 5-8, has been given in another connection.

Verse 13, where the ram is found, the substitute for Isaac, is with exquisite propriety 4176, *eight times eighteen* by twenty-nine.

The longer passage beginning with Abraham's sojourn in the land of the Philistines, 1 and ending with the Jehovah-jireh,² in all fifteen verses, telling the whole story of the offering, is with equal felicity 5803, *eight times seventeen* of God's people, by *thirty-one* the number of Deity, by *thirteen* the symbol of that sin³ which required the sacrifice.

The voice of the Angel calling out of heaven, with the promise "*Thy seed shall possess the gate of his enemies*,"⁴ is 13328, or *eight times 1666*: the "six hundred sixty and six" added to the "thousand" of Christ's kingdom and multiplied by eight, would seem to imply the final victory over "the beast" or earthly power. The verse which follows, Abraham's return to Beersheba, is 2944, *eight times eight* by *forty-nyx*. The four verses together are 16272, *eight times eighteen* by *one hundred and thirteen*, transgression and rebellion swallowed up in victorious life.

It has been noted, in the beginning of Chapter IV. of this *Apocalypse*, that the offering of Isaac is the eighth of the Divine interviews and renewals of the promise: also, that this number seems to be emphasized by the account of Milcah and Nahor, and their *eight* children, immediately following. The sum of this narrative, 20-24, is 13656, *eight times seventeen hundred and seven*; and the several verses are expressive, being 1818, 2080, 3337, 2333, 4068. The last number, which belongs to the account of the *four* children of Reumah, Nahor's concubine, making in all *twelve* children, gives the appropriate factors, thrice twelve by one hundred and thirteen.

In short, the story of the typical Sacrifice is so narrated as to bring in the Philistines on the one hand, and Abraham's brethren on the other, the Divine life overflowing from Beersheba, "the well of the oath," upon the heathen right and left, nay even upon those who ordinarily are accounted "enemies." How appropriate is all this to the Anitype, the offering and resurrection of the true Seed of Abraham for the sins of the world!

With one more example, out of several which might be given, I will conclude this part of the subject.

¹ Gen. xxi. 24.

² *Lev.* xxi. 14.

³ I expect to show further on that *Thirteen* is the number of the "offering for sin" and of all its types. [This expectation has been abundantly realized in the body of the work, especially in Chapters XXXVI., XXXVII. and XXXVIII.—EDITOR.]

⁴ Verses 16-18.

CHAPTER XIV.

JACOB AND ESAU.

THE struggle between Jacob and Esau¹ is marked by a sympathetic struggle between the eights and thirteens, in which the eight is victorious by including the whole narrative, the thirteen reaching only through the last verse but one.

It begins in keeping with the expression "*there were twins in her womb*," verse 24, with the numeral 1249, the forty-two of Antichrist with the dominical twelve hundred. The same verse being added to verse 26, where *Jacob's hand takes hold on Esau's heel*, amounts to 5628, *forty-two times eight* by *seventeen*. This is enough to indicate the typical character of the passage.

The first three verses, extending through the birth of Jacob, Isaac being three-score years old,² sum up in the magnificent dominical 8704, or *eight times eight* by the *seventeen* of God's people.³ But, if *Esau's birth*, verse 25, be added either to the verse before, or the verse after, the result in either case is a multiple of thirteen. Thus Jacob stands as the representative of the dominical idea, Esau, of the reverse.

In the same way, verses 30 and 31, *the bargain for the birth-right*, are 4296, the forty-two of Antichrist with the ninety of judgment, or, by factors, thirteen times three hundred and thirty; and (in verses 28-32) the same transaction more at length, is 9763, thirteen times seven hundred and fifty-one; and (verses 25-33), the whole story from the birth of Esau through his sale of the birth-right, is 23400, *thirteen times eighteen* hundred, the last factor expressing the antagonistic principle.

On the other hand, "*Jacob and Pholage*" &c., verse 29: thence to the end of the narrative is 13808, the thirteen thousand expressing the strife; or, if we take the factors, it is *eight times seventeen* hundred and twice thirteen.

Or, again, from the birth of Esau to the end of the story,⁴ is 27112, eight times thirty-three hundred and eighty-nine.

Finally, the concluding and victorious verse, 34, in which Jacob won the birth-right which Esau despised, is 3712, *eight times eight* by fifty and *eight*.

¹ Gen. xxv. 24-26.

² A similar combination appears in that fine typical verse Exod. xiv. 2, "Speak unto the children of Israel, that they turn and encamp before Pharaoh, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea." The value of this is 3584, *eight times eight* by seven. As this was the act which led to their regeneration, through the cloud and the sea, the number is highly appropriate.

³ Verses 25-34.

In short, while there are some six multiples of eight in this short passage, and some five of thirteen, yet the two are so adjusted to one another that each falls in the right place, and the predominance of the dominical number is asserted beyond all question.

I have thus traced the application of the principle through the most important sections of the opening Book of the Bible, and we find the rule to hold with wonderful uniformity and precision. If necessary, I might go on almost indefinitely, with the same result. But I have given enough for all purposes of proof.

CHAPTER XV.

THE CENSUS IN THE WILDERNESS.

THE going forth from Egypt is emphatically a new life. The tribes go out "harnessed," which is otherwise translated *far in a rank or organized by files*, the number of the Covenant or Law. As they were "six hundred thousand" in all, we naturally divide them into *six* times *one hundred* and *twenty* thousand; or, by a further analysis, the *far* of the law by the *eight* of new life, by the *fifteen* of the second resurrection. The same result applies to the company that returned with Ezra from the Captivity in Babylon: and, in short, to every *enumeration of God's people*, from the beginning of the Bible to the end, where they are presented as a solid united body. The "dominical number," the number of "new life," is in all such cases an indispensable factor. This is true also of the *Twelve* of order and nationality. The six hundred thousand of the Exodus, the forty-two thousand and three hundred and sixty of the return from Babylon, the one hundred and forty-four thousand of the elect in Revelation, are all but varied readings of that *one hundred and twenty*, who met in the "upper room," at Jerusalem, just after the Resurrection.

But with the first breath of free life, in the new world of the wilderness, sin comes, and defection and apostasy begin their work once more. A new census of the tribes becomes necessary. And what is the result of that "numbering?" The Eight has disappeared from the sum total: though it lingers in particular tribes. To restore it, everything is reformed, and ordered anew. The four Camps are established with the Tabernacle in their midst. And first they are established on the *square* of order: Judah East, Reuben South, Ephraim West, Dan North. But at last, just before they enter Canaan, a new order is adopted, and they are established on *the cross*:

Reuben South, Judah East, Ephraim West, Dan North. The square of order and the cross of discipline restore them once more to a true dominical number.

The final Census, taken while Moses and Aaron were still alive, gives the entire number as six hundred and one thousand and seven hundred and thirty: from which deducting *two* for Moses and Aaron, who died before entering Canaan, we have 60728, a multiple either of *twelve* or of *eight*. Moreover it is a marked and expressive multiple. In the one case, it is *twelve* times fifty thousand and *one hundred and forty-four*: in the other, it is *eight* times *eight* by nine thousand four hundred and two.

But, to come back to the first Census: one would naturally expect in the numbers of those who perished for their Apostasy some signal exhibition of the numeral Thirteen.

And in many ways its presence may be detected. The most striking, because the simplest, is that of subtracting the sum of the second Census from that of the first: we thus get the numerical loss sustained by the people as a whole. Subtracting, then, 60730 from 603550, we get 1820,

which is *thirteen* times one hundred and forty.

Or, in another way: the whole generation represented by the first Census perished, and, *besides them*, one who belonged to the second Census, the unfortunate Achan. Now, to the first Census add *one* for Achan: the result is 603551, which is a multiple of *thirteen*.

Or, again: those who died in Korah's rebellion, and in the plague that followed, were two hundred and fifty in the rebellion, and fourteen thousand seven hundred and fifty in the plague. These being added give 14950, which is *thirteen* by *twenty-three* by fifty. In the same way, if we sum up the two plagues, that of Korah and that of Baal-Peor, *with the one man* who was slain in this latter by Eleazar the Priest, we have 14700 and 24000 and 1, in all 38701, *thirteen* times *thirteen* by two hundred and twenty-nine. Or, in another way yet: the Levites between thirty and fifty years old¹ were 8580. All these of course perished in the wilderness. Their number is *thirteen* times *six hundred* and *sixty*. Or, yet again: the entire number of the second Census, including the Levites, is 624730. From this subtract *two* for Moses and Aaron: we get 624728, *thirteen* times *eight* by two thousand and *seven*, showing that even in the new seed, after the death of their great leaders, there is an element of Apostasy mixed in with the nobler elements of the SPIRIT and new life. The latter elements, however, are clearly predominant.

Instances of these *latent* thirteens might easily be multiplied. But I will content myself with one more example, remarkable not only for the appearance of the proper numeral when looked for in the right way, but for the delicacy and precision with which its presence is *intimated* in the text of

¹ Num. iv. 48.

Scripture. Remembering that, in the earlier Census, there were a certain number of "first-born" who were "not redeemed" by Levite substitutes,² I thought it probable *a priori* that they on examination would prove to be a multiple of thirteen. Accordingly I looked for their number, and was much struck by the Hebrewism in which it is expressed: they are "*two hundred and three-score and thirteen*"—each term being sufficiently expressive, and the whole being *thirteen* by twenty-one. In the same way the money paid for their redemption is "a thousand three hundred *three-score and five shekels*," namely *thirteen* hundred, and five times *thirteen*.

But the moral implied in these numerical parables comes out with the keenest edge, in that beautiful camp arrangement already alluded to. There are four camps, with Levi's camp in the midst, a covenant *ffth* as it were binding the *four* into a solid square. Accordingly, *four* out of the five divide by the number eight: Reuben's camp alone, the curse of his father Jacob still cleaving to him, divides by the thirteen. The camps, therefore, being ordered, the new life is restored so far as to become the predominant element.

Moreover, in Judah's camp, not only the sum of the three tribes, but each tribe in itself, is a multiple of the life number: whereas, in Reuben's camp, neither the sum nor the separate items have that element in them.

Furthermore, in the three camps Judah, Ephraim, Dan, while the sum is a multiple of eight in each, and while many of the separate items are the same, yet in all the three, *if we destroy the balance by separating the two inferiors* from their superior and leader, we shall find the sum of the two thus separated to be a multiple of *thirteen*. Thus Judah, 74600, divides evenly by eight; Judah, Issachar, and Zabulon, 186400, by the same: but Issachar and Zabulon, are 111800, *thirteen* times *eight* times *five* and other factors. So also with Ephraim's camp, and Dan's; except that in these two, the leader also loses his eight by separation from his brethren. The power to stand alone is accorded only to Judah. I may add, that as Judah and Benjamin finally stood together, after the great schism, so their numericals if added together are most appropriate and significant. Judah is 74600; Benjamin, 35400: both, 110000, a numeral which contains the *eight* of life, the *five* of the law and covenant, but not the *twelve* of national integrity, nor yet the *thirteen* of schism, but instead of both the *eleven* of deficiency or imperfection.

There are equally interesting facts connected with the second Census. I will mention one which is obviously significant. *The only case* in which thirteen appears as a factor of one particular tribe, is that of *Ephraim*: in the second Census his number is 32500, *thirteen* by ten by *two hundred and fifty*³—this last being the number of Korah's company.

² Num. iii. 44.

³ The word "rebelled," in Gen. xiv. 4, is numerically 250.

It seems also to be prophetic that, in the final Census, the camp of Dan is the only one which, as a whole, has the dominical number. The times of the twelve Judges, the first period of national history, was to be closed by Samson of the tribe of Dan, one of the most striking of all the Old Testament types of the Resurrection. In the earlier history, therefore, Dan is entitled to the lead. Judah is reserved for a later period.

On the whole, omitting all combinations, and taking the numerals just as they are given in Scripture, omitting also the smaller items of the Census, we find about *nineteen* summaries of tribes, camps and the like, in the first numbering; and about *fourteen* in the second, or in all about *thirty-three*. Of these, there are just *eighteen* of which eight is found to be a factor: the natural proportion would be only four. Such a predominance of the dominical would be enough by itself to show that there is a plan in the sacred numbers. On the other hand, out of the same nineteen summaries taken as the camp of Reuben in the first Census and the Tribe of Ephraim in the second. And why is this? Because these summaries represent Israel in their orderly array. They are a Census of the people on the square, by on the cross. To find thirteen we must take them out of this array, by separating the chief authors of confusion, or those who were not redeemed, or those who perished on particular occasions, or those who perished on all occasions put together, or any other number that may represent the idea of apostasy or confusion.

That such results could come out by mere chance, is an assertion which would make chance virtually the synonym of design: it would defy chance, making it a fit object of our worship and admiration.

CHAPTER XVI.

JEPHTHAH AND THE SHIBBOLETH.

JEPHTHAH, the eighth judge or Saviour, was despised by his own people, being the son of "a strange woman;" and his cause was upheld at first, as was David's afterwards, and later still that of the Son of David, by "vain men" who "were gathered" unto him, "and went out with him:" publicans and harlots pressing into the kingdom of heaven, when the children of the kingdom stood aloof in sullen respectability.

This is the most striking peculiarity of his typical character. For it must be borne in mind, that to no one person is it given to be a complete

type of the SAVIOUR: each elect saint reflects some ray of the divine image, and a few may reflect more, but the portrait in its completeness is to be found only in the Antitype.

But, in Jephthah, a further peculiarity appears in the great struggle with the children of Ephraim at "the passages of Jordan."

Throughout the Sacred History these Ephraimites are possessed with the spirit of revolt; and the number of revolt is constantly associated with them. Thus, at the last Census in the wilderness, they "were numbered thirty and two thousand and five hundred," which is thirteen times five, or *sixty-five*, by five hundred. So, in Isaiah's famous prophecy,¹ we read that "in three-score and five years shall Ephraim be broken."

The first outbreak of this spirit was in the times of Gideon. But in that case it was shown only in a generous dissatisfaction, because they were not summoned earlier to the war against Midian. Gideon dissipated the grievance by a still more generous concession.² "What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

But by Jephthah's time the noble desire to be foremost had soured into a petulant ambition to be all in all. At first, the Ephraimites were like that son who said "I will not go," but nevertheless "went": afterwards, they not only held back at first, but were delinquent to the last, and strove to cover their delinquency by coarse and savage threats. "Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? *We will burn thine house upon thee with fire.*" Jephthah answered, not with compliments like Gideon, for compliments could no longer be reconciled to truth, but with sober and manly expostulation. But it was of no avail. The spirit of revolt had ripened. The *thirteen* of schism had developed into the *forty-two* of Antichrist. So the quarrel raged on, till it terminated in the slaughter of *forty-two* thousand Ephraimites, "at the passages of Jordan."

This suggestive "forty-two" is woven into the text of the story. Taking the whole narrative,³ the first verse containing the grievance and threat of the Ephraimites is 6202, or *thirteen* times four hundred and *eighty-four* (twice *forty-two*); the second verse is 4279, *forty-two* hundred and seventy-nine; the phrase "*men of Ephraim*," verse 1, is six hundred and *forty-two*; the phrase, "*and there fell . . . forty and two thousand*," verse 6, is 986, the *nine* of judgment, the *sixty-six* of "beast" power, and by factors, the *twenty-three* times *forty-two* of schism developed into Antichristian bitterness; the third verse, Jephthah's expostulation, is 3640, *thirteen* times two hundred and eighty; the second and third verses together, giving the whole of Jephthah's answer, is the number of judgment, 7919: the

¹ Isaiah vii. 8.

² Judges viii. 1, 2.

³ Judges xii. 1-6.

fourth verse, Ephraim's rivalry, is *sixty-four* hundred and seventy; finally, the fifth and sixth verses, the doom of the Ephraimites, give 11298, which is *forty-two* times two hundred and sixty-nine — this 269 being twenty times thirteen *plus* the nine of judgment.

The slaughter "at the passages of Jordan," then, has certainly a strong savor of the last great battle with Antichrist.

And the type is not weakened by considering *the test* which was applied to each Ephraimite before he was slain. "Said they unto him, say now *Shibboleth*:" and he said *Shibboleth*: for he could not frame to pronounce it right." Now the letter which the Ephraimites could not pronounce is the Sacred *Shewer*, (ו) a letter trine in its form, and numerically equivalent to "three hundred," the number of the ark and covenant and Church of God. That which they pronounced in its stead, is like it in sound, but in form it is serpentine, (ב) and numerically it is the *sixty* of earthly power.⁴ The Ephraimites, rebelling against the Church, and hating its very name, could no longer "frame to pronounce it right."

Numerically, the two words *Shibboleth* and *Sibboleth* are very much alike: the one being 732, *twelve* times sixty-one, and the other 492, *twelve* times forty-one, both containing the twelve of organization. The first, however, may be resolved into the *seven* hundred of the Spirit and the *eight* times four of *living* order: the second is *four* hundred, in which the prominent idea is power, and ninety-two, which is *four* times *twenty-three*.

Such details may be of little value in themselves: but, in connection with greater things of like character, they show the steadiness and consistency of the spiritual drift.

One word more: the passage referred to, as a whole, symbolizes the triumph of God's cause and God's people over the Antichrist foe. Accordingly, when summed up as a whole, it amounts to 32079, *seventeen* times *seventeen* by 111, this last numeral being the concentrated symbol of Unity. With the destruction of Antichrist "at the passages of Jordan," the unity of the Church shall be manifested. And as this consummation is the end of secular history, the eve of the eternal Sabbath, Jephthah is appropriately represented as judging only *six* years. With the close of six millenniums—whatever those millenniums may be—the part typified by Jephthah shall have been fulfilled.

⁴ Grove, in his *Reheat from Egypt*, notices the serpentine shape of the ξ and other signs of 60: the Hebrew *Sanach* is the serpent called.

CHAPTER XVII.

SAMSON.

SAMSON'S career divides naturally into two parts, or Acts, easily distinguishable from one another: the first part of his life being that of an unblemished Nazarene, ever victorious; the last being stained by sin, and shame, and defeat.

Each of these parts culminates in a figure of the resurrection: each, moreover, may be readily divided into eight minor acts, or scenes.

Hence Samson, in the first part of his career, seems to typify the SAVIOUR in His proper person: in the latter part, the SAVIOUR, in His body the Church.

IN THE FIRST PART:

First, He chooses a Gentile bride, to the no little offence of his own people; for they "knew not that it was *of the Lord*."

Secondly, As he goes to seek his bride "a young lion comes out and roars against him;" but "the SPIRIT of the LORD came mightily upon him, and he rent him as he would have rent a kid." And afterwards when he passed that way, he found "a swarm of bees and honey in the carcass of the lion." This "lion" seems a type of Judaism, or the Law, which at first roared against the Gospel, but afterwards, being informed with Christian charity, became a hive as it were of "bees and honey."

Thirdly, He propounds his riddle, and the secret being divulged through the treachery of his wife, "the SPIRIT of the LORD came upon him;" and having slain thirty men of the Philistines, he paid the forfeit with their spoils.

Fourthly, He sends the foxes with fire-brands into the standing corn of the Philistines.¹

Fifthly, Having smitten the Philistines "hip and thigh with a great slaughter," he retires to the rock Etam.

Sixthly, He is delivered up to the enemy *by his own countrymen*, and bound with two new cords:—as the Antitype was afterwards delivered to the Gentiles, bound with the "new cords" of a charge of blasphemy and a

¹ The Fathers applied this to the sending of the Apostles two by two; at the present day, there is so little appreciation of the bold symbolism of the Bible, that one can hardly venture to interpret more than the salient features of the story. I am confident, however, that if symbolical language were studied as a *science*—which it really is,—the imaginative interpretations of the early Church might be easily vindicated.

charge of treason. But "the SPIRIT of the LORD came mightily upon him: and the cords upon his arms became as flax that was burnt with fire:"—even Pilate declared that he found no guilt in Him. Afterwards, with "the jaw-bone of an ass,"—perhaps, with "the foolishness of preaching,"—he slew a *thousand* of the enemy: "a thousand" being a symbol of the reign of CHRIST.

Seventhly, Being sore athirst, he calls on the LORD, and water wells up for his relief from the jaw of the ass; and so "his spirit came again, and he revived." Even "preaching" may revive the SPIRIT of CHRIST in the Church.

Eighthly, He goes down to Gaza, the stronghold of the enemy's power. And the men of the city compass him in, and wait for him all night in the gate: just as afterwards, when the Antitype went down to the enemy's stronghold, they sealed the stone, and set a watch, and made the sepulchre sure. But when midnight came, with the first breath of morn, "He arose . . . and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron;" which *Hebron* signifies a burying-place. Thus the eighth scene closes appropriately with a grand figure of the resurrection.

IN THE SECOND ACT

of the great Drama, the interest turns on temptations partially resisted, but at length succumbed to; on captivity, sorrow, humiliation, the hour of darkness and the enemy's power; and finally, on spiritual strength revived, manhood made perfect by suffering, and a glorious struggle in death, by which death itself is swallowed up in victory.

First, comes the hero's dalliance with the Delilah of the world.

Secondly, the artful and cruel enemy tries the temptation of external force: but the given withs were broken, "as a thread of tow is broken when it touches the fire."

Thirdly, the same art is tried in other forms: but the "new ropes" were broken as easily as the withs.

Fourthly, by a more subtle temptation the "seven locks" of spiritual strength were woven into the web of secular affairs. Church and State were brought into intimate alliance. But this could not subdue the elect Nazarene. When "he awaked out of his sleep, he went away with the pin of the beam, and with the web."

Fifthly, the power of resistance at length gave way. The secret of strength was revealed. The "seven locks" of the SPIRIT were shaven. And though the hero went "out as at other times," to shake himself, not knowing "that the LORD was departed from him," yet

Slightly, the enemy "took him, and put out his eyes, and . . . he did grind in the prison house." A Church deprived of its spiritual gifts, blinded, grinding for the world in the prison house of its captivity, afflicted, despoiled:—this spectacle may not have been witnessed as yet to its full extent, yet history records many sad approximations to it, and the future may bring the Antitype into still nearer accordance with the type.

Sevenfold, amid such afflictions "the hair" begins "to grow again." Spiritual strength revives. The gifts are gradually restored. Trials work patience, and patience experience, and experience hope. Faith comes back with a power to which nothing is impossible; and so,

Eightfold, the last great conflict arrives, when open infidelity makes sport of the elect of God. Then it is that the "two pillars" of the enemy's house, sin and death, are gasped by a hand nerved with strength irresistible; then at length the house falls: and so, the dead slain at the moment of death are more than those slain in the many conflicts before. Death and hell are swallowed up: and from their grave comes forth the final resurrection.

Such is the story of Samson. "the sun-beam," whose name in numbers is *eight* times *eighty* and *seven*.² To interpret such a story according to its spiritual drift is not, as some suppose, to deny its historical truth. On the contrary, he who sees most clearly its wonderfully prophetic character is the best prepared to receive it as a matter of fact. For to frame such a prophecy is no less a miracle than to create such a life. None but God could do either. And to God it is as easy to raise up a hero like Samson, as it would be to inspire such a narrative as the history of Samson.

And here I may observe, in general, that no man can believe the facts of the Bible, unless he believes the Bible to be inspired. But, if the Bible is inspired, and especially if it is so inspired as to be "the witness of Jesus," where is the difficulty in believing, as the early Church did, that its every part is so framed as in some way to reflect His image? Leave out CHRIST, and the story of Samson becomes, what Dean Stanley would make it, a gigantesque legend of an imaginative but barbarous age. Put in CHRIST, and it becomes, what the early Fathers believed it to be, a grand prophecy in act, an image, somewhat broken and blurred, but none the less a true image, of the SAVIOUR for whom the world waited.

² The verse in which his birth is announced, Judges xiii. 5, is numerically 5664, *eight* times six hundred and *thirty-three*.

CHAPTER XVIII.

THE BENJAMITE WAR.

THERE is no narrative in the Bible in which one would look with more confidence for the number thirteen, than in that of the Benjamite war (Judg. xx. xxi.)

The circumstances were atrocious. A crime worthy of Sodom had been committed; and Benjamin had taken part with the criminals, instead of giving them up to justice. The other tribes were righteously indignant: so that, when Benjamin replied to their remonstrances only by preparations for war, "all the men of Israel were gathered against the city (of Gibeon, where the offence had been committed), knit together as one man."

We are not surprised, therefore, to find that Benjamin reckoned "twenty and six" (twice *thirteen*) thousand men that drew sword," while, on the other hand, united Israel "were numbered four hundred thousand, a grand multiple of *eight*."

But among the Benjamites there was a special force besides of "*Seven hundred* chosen men left-handed, every one of whom *could sling stones at an hair-breadth*, and not miss." The number and the description would indicate that the schismatical tribe retained a reserve of "spiritual gifts;" that, wicked as they were, they were not reprobate.

Under these circumstances, Israel, after taking due counsel of the Lord, went up to battle against Benjamin under the leadership of Judah, and in the first day's fight were defeated, with a loss of "twenty-two thousand men."

And the second day, after weeping before the Lord, they went up again, and were smitten before Benjamin, with a loss of "eighteen thousand men."

The third time, after consulting the Lord again still more earnestly, they called in wisdom to their aid, resorting to stratagem; and Benjamin was woisted with such loss, that the tribe was reduced to "*six hundred*."

Now, this "six hundred" is a dominical number, being *eight* times *fifteen* by *five*: while it has sometimes the meaning of "six," and indicates earthly power, yet more frequently it is the number of preparation, the basis of hope upon which a living structure may be built. Moreover, the six hundred of Benjamin clung for refuge to "the rock *Rimmon*," which may be interpreted "the Most Highist," and which numerically is 456, *eight* times fifty and seven. Their loss also had been twice *thirteen* thousand, and

¹ The inheritance of Benjamin, Josh. xviii. 20-28, consisted of *twenty-six* "cities with their villages."

one hundred. It looks, then, as if the war had purged Benjamin of the poison of revolt, and had left a solid and true foundation for the re-establishment of unity.

But what had been the effect of the contest upon united Israel? In the first battle, they had lost 22000; in the second, 18000; in the third, "about 30 persons;" in each case, a dominical or otherwise good number, amounting in all to 40030. While Benjamin had been purged of an element of evil, Israel it would seem had lost something good. At all events, if we subtract their loss from the original four hundred thousand, we have as the final number of Israel 33970, which being resolved into factors is *thirteen times thirteen* by ten times two hundred and *thirteen*.

No, wonder, then, that all "the people lifted up their voices, and wept sore!" A great breach had been made in Israel; and the men had exterminated the women and children of the offending tribe, and had sworn a presumptuous oath in Mizpeh, "saying, there shall not any of us give his daughter unto Benjamin to wife."

They had bound themselves to a war of extirpation, and now repented of the bond, and were willing to cancel it, if possible.

And they found the way to cancel it, in a fashion summary enough. One city, Jabesh Gilead, had not taken the oath, and had sent no representatives to the war. Jabesh Gilead, therefore, must be punished, that by its destruction the means may be found of furnishing Benjamin with wives, in place of those who had been slaughtered.

So "the congregation sent thither *twelve* thousand men," a number of life and nationality, and from the general massacre of the inhabitants reserved "four hundred young virgins" as wives for Benjamin; and this number not sufficing, the Benjamites were allowed to seize others by stratagem, at a solemn feast in Shiloh.

By such means the breach was repaired, and the lost tribe was restored to the commonwealth forever; for in the great schism that afterwards took place Benjamin adhered steadfastly to the House of David.

Now, if to the antidominical 33970, the remnant of united Israel, we add the 600 of Benjamin restored, the result of the whole story is 36570, the *two* of the commandment by the *three* of perfection by the *seven* of the Spirit by the *seventeen* of God's people by the *one* hundred and *one* of unity recovered.

It has been noticed that Israel's original number, "four hundred thousand," is a multiple of eight. Their number just before the decisive and victorious battle, after they had lost forty thousand, is 360 thousand; namely, *eight* by *thirteen* by *twelve* by five times fifty. The numbers of life, resurrection and nationality, concurred to produce the triumph. And there is an intimation, that at this crisis of the war Benjamin's number also was full of promise. For in the items given of the loss in the final battle, only

25000 of this tribe are accounted for: or rather, 25600, as 600 escaped to the Rock Rimmon. This leaves it to be inferred that 1100 had been lost in the previous battles. Taking Benjamin's number, therefore, as 25600 before the decisive conflict, we have the grand dominical which Isaiah's great prophecy appropriates to the Emmanuel, *eight* times *eight* times *eight* by the *fifty* of Jubilee.

The story reads a lesson to our distracted Christendom. Every Benjamin that has separated from the body of the Church contains the number of schism, but with it doubtless some element of spiritual strength: the twice *thirteen* thousand is to some extent qualified by the *seven* hundred of special good gifts. On the other hand, the body from which the separation is made, may contain the elements of life and order: yet, in the effort to subdue revolt, the precipitancy of human counsels may so wrong the goodness of the cause as ultimately to reverse the former relation. A Church, in its unwise attempts to heal a schism, may become schismatic itself—at least, in spirit. Not by zeal, but by knowledge; not by faith, but by charity; not by earnestness merely, but by the wisdom which uses the right means for the right end, are the wounds of Christendom to be healed.

And there is the further lesson, that no restoration of unity can take place between sundered Churches, till in both parties alike, the offending and the offended, there be a restoration of the life which is implied in the dominical number; till there be a resurrection, in both, of pure and undefiled religion; till the *eight* times *eight* times *eight* of Emmanuel, God indwelling in his people, be unequivocally manifested in the one party, and the *eight* and *fifty* of true reformation or revival be combined with the twelve of solid unity in the other.

The attempt to patch up a peace, where the vital element of peace is wanting, where there is little exhibition of the life in CHRIST, will always prove a delusion.

Nor is it sufficient in such cases to seek counsel of the LORD, or to weep before the LORD. Israel did both, and yet were defeated in two battles.

"Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven, *but he that doeth the will of my FATHER* which is in Heaven." To win success in great enterprises, involving the welfare of the Church or of men in general, the wisdom of the serpent must be added to the harmlessness of the dove.

CHAPTER XIX.

THE WANDERINGS OF THE ARK.

WHEN the Ark was brought forth from its resting place, to appease the clamors of the people, it proved a cause of defeat rather than of victory; and during all its wanderings, till finally restored to its resting-place, it carried disaster with it wherever it went.

In the first place,¹ Israel was smitten before the Philistines, and there fell "thirty thousand footmen." Besides these, the *two* sons of Eli were slain; and Eli himself fell from his seat and died, when he heard the news; and finally, *his daughter-in-law* of Eli, Phinches' wife, was taken with the pains of childbirth, and expired as she named the new-born child Ichabod, "the glory is departed from Israel."

These losses being summed up give us the total of 30004: four times *thirteen* by 577.

In its subsequent wanderings, the Ark smote *five* cities of the Philistines: and expiatory offerings were duly made by the "five lords of the Philistines." Afterwards, it smote the men of Beth-shemesh to the number of "fifty thousand and three-score and ten." Lastly, when after a long interval David went to fetch the Ark, it smote presumptuous Uzzah, who had put forth his hand to stay it.

Altogether, it smote 50076, *thirteen* times 3852.

Or, by adding the two sums, those whom it smote at first and those who perished subsequently in its wanderings, we have the total of 80080, ten times *thirteen* by *seven* times *eighty-eight*: a number which expresses the victory of the dominical number.

Indeed, it is an expressive symbol of the whole time of redemption, the day of grace: "eighty thousand" being *eight* times *eight* by *ten* by *five* to the *third* power; and "eighty" being eight times ten. The work expressed by these numbers being accomplished, and the latent thirteen being vanquished and swallowed up, the prayer of the Psalmist is answered: "Enter O Lord, into Thy resting-place. Thou and the Ark of Thy Strength."

The same general idea might be expressed perhaps better, were we to resolve the 80080, into twice *forty* thousand and *forty*: it would then stand as the symbol of *probation* thoroughly accomplished. The Ark drawn from its resting-place, and wandering among enemies, a savor of life to some, a savor of death to others, confounding the fleshly trust of Israel, and smiting the idols of the Philistines, but blessing the honest service of Obel-

¹ 1 Sam. iv. 3.

² 1 Sam. iv. 10.

edom and his household:—all this is a striking picture of the great probation, the out-goings of the Gospel among men.

The whole is confirmed by the very expressive numerals which come out from an analysis of 2 Sam. vi. 10-12, the sojourn of the Ark in the house of Obel-edom.

Thus, *the Lord blessed*, verse 12, is 248, *eight* times the *thirty-one* of Deity: *Obel-edom the Gittite* is 539, *seven* times *seventy-seven*, a figure of the Christian era. *Obel-edom and all his house* is 996, *six* times one hundred and *sixty-six*, the "one hundred" of God's flock involved in the *six, sixty, six* of secular probation—the Church in the world.

With these meanings to start with, the act of David in verse 10, his fear of the Ark and his refusal to remove it "unto him into the city of David," his carrying of it "aside into the house of Obel-edom," is manifestly a shadow of the rejection of the Gospel by David's posterity, and of its consequent entertainment by the Gentiles. Hence we read in Numbers, "But *David carried it aside into the house of Obel-edom the Gittite*," a 1001, the *thirteen* of defection by the *ninety-nine* of judgment. If the reader will look back to the numbers of that awful twenty-third chapter of S. Matthew, in which the doom of Jerusalem is pronounced, he will see the propriety of this ninety-nine times thirteen.

On the other hand, verse 12, "*And it was told king David, saying, the Lord hath blessed the house of Obel-edom, and all that pertaineth unto him, because of the ark of God*:"—this is 3432, *eight* times the *four* hundred and *four* of power and order—a living civilization, the great gift of the nations who have received and entertained the Ark.

And in verse 11 we read, in the Hebrew order: "*And continued*," 318, "*the ark of the Lord in the house of Obel-edom the Gittite*," 1234, *twelve* hundred, and twice *seventeen*, or in all 1552, eight times one hundred and *ninety-four*: "*three months*," 997: "*and the Lord blessed*," 264, *eight* times *thirty-three*: "*also Obel-edom and all his household*," 1403: the whole verse amounting to 4216, the forty-two of an Antichristian element and the twice *eight* of a new life. Such is the Church among the Gentiles: a strange mixture and conflict of the Church with the world, of light with darkness, of Christ with Belial.

But, in verse 12, David took back the Ark "into the city of David with gladness." If we interpret this act in accordance with what has gone before, it can mean nothing else than repentance on the part of those by whom the Gospel was first rejected. The Ark once thrust aside and abandoned to the Gentiles, must now be taken back. The value of the whole passage (10-12) accords with this idea: it is 12105, the *fifteen* of a second resurrection by two hundred and sixty-nine: which last factor again

³ That is, a native of Gath, one of the five cities of the Philistines that had been smitten. The Ark rests with the Gentiles, until the final return of Israel.—Eaton.]

may be resolved into twenty times thirteen *plus* the nine of judgment. The conversion of God's ancient people would indeed be a second resurrection, and a judgment upon apostasy. It would be the signal of a universal revival: "for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

CHAPTER XX.

DAVID'S NUMBERING OF ISRAEL.

SAUL has few numbers, or dates, connected with his name; and except for a hint in the New Testament, even the length of his reign could not be determined.

It appears, however, that "when he was little," and comparatively faithful, "the people that were with him were about six hundred men."¹ The same number attended David in the days of his humility: and at a later period, when Absalom had seduced all Israel from their allegiance, the king was reduced again to the same modest following.

In all such cases, the "six hundred" is manifestly a number of preparation, the *forty times fifteen* of a true and solid germ of organized life.

But David, in his day of pride, gave orders to number all Israel. Even Joab expostulated: for though the enrolment of the people had been frequently resorted to before, and with the full Divine approval,² yet in David's case there was a wrong spirit in some way, and it threatened beyond doubt a kind of apostasy. Hence we need not be surprised to find that the number of this census was *thirteen* hundred thousand. But the due penalty came, and expiation was made. There "died of the people from Dan even to Beer-sheba seventy thousand men." Subtracting this loss from the 1300000, we have 1230000, which is *eight times one hundred and fifty-three*

¹ 1 Sam. xiv. 2.

² Where the people are united and obedient, as in the Exodus where they go out "harnessed" — or, literally, *for force* — the eight is always present as a *factor*. When the opposite takes place, and apostasy begins, the eight disappears, in whole or in part, and the number *thirteen* comes into equal prominence. Thus, we take the census of that generation "which perished in the wilderness;" we subtract from it *two*, for Caleb and Joshua who survived: the result is a number that divides in a marked way by *thirteen*. Or, we take the number of those who perished in Korah's rebellion and in the plague that followed: we find it a multiple of thirteen. — *Ran-ter* MSS.

thousand and seven hundred and fifty: or, resolving it further, eight times five (or forty) times fifteen by 2050.

In the thirteen hundred thousand, eight, or five times eight, is also a factor: but it is combined with the sixty-five (or five times thirteen) of apostasy and corruption. The effect of the plague therefore was to purge the census of this deadly poison, and to restore a number in which the sacred "one hundred and fifty and three" should have a prominent place.

The text of the passage describing the census, accords with the surface numbers. Thus the phrase, *"And there were in Israel — eight hundred thousand valiant men that drew sword, and the men — of Judah were five hundred thousand"* gives us three multiples of thirteen: — "and there were in Israel," 962, thirteen times seventy-four; "eight hundred thousand," &c., 2249, thirteen times one hundred and seventy-three; or both together, 3211, thirteen times thirteen by nineteen; "of Judah were five hundred thousand," 936, *thirteen* by six times *two*; the whole being 4147, thirteen times the judgment number three hundred and *nineteen*.

Again, we read in verse 4, "Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel." Of this passage, which gives the very head of the king's offending, the numerical value is 3783, thirteen times two hundred and ninety-one (seven times thirteen).

So again, the longer passage giving the census in full, verses 8-10, through the words, *"And David's heart smote him after that he had numbered the people,"* is 11167, thirteen times 859.

In the parallel place,⁴ there is a discrepancy in the sum of the census, possibly³ from some error having crept into the text, and the result of a numerical analysis is not so satisfactory. Verses 6 and 7, however, which are not affected by the possible error in verse 5, give us the appropriate number 3991, thrice *thirteen* hundred, and seven times *thirteen*: and there are many more expressive words and phrases in the verses preceding, which come under the same rule.

The numbers in Kings and Chronicles are sufficiently treated in other parts of this work, especially in the chronological part, to show that they are generally, if not always, significant.

Especially is this the case with the measures of the Temple as compared with those of the Ark, Tabernacle, Ezekiel's vision, and the Celestial City in the Book of Revelation. But this subject would require a special treatise in itself. I pass it by, therefore, and proceed with examples which may be brought within easier compass.

³ 2 Sam. xxiv. 9.

⁴ 1 Chron. xxi. 1-6.

⁵ The number in Chronicles may be reconciled with that given in 2 Samuel, by supposing the former to include the two tribes whom *Joab* did not number: see verse 6.

The people led into captivity under Nebuchadnezzar were in some sort an expiation of national offences, but were also a seed of life for the future resurrection and return. The numbers *eight* and *thirteen* therefore are both prominent factors.

* The items, as usual in Scripture, are given separately, with no apparent method, in 2 Kings xxiv., xxv., and Jeremiah lii. : those mentioned in the latter place being manifestly supplemental to the others.

In 2 Kings,⁶ we have 10000 mighty men of valor, and in verse 16, 7000 men of might, and craftsmen and smiths 1000 ; and in xxv. 18, *Seraiah* the chief priest, *Zephaniah* the second priest, three keepers of the door, *one* officer over the men of war, *five* in the king's presence, *one* principal scribe, *sixty* men of the people : in all, 18072.

The items in Jeremiah⁷ are summed up as 4600. Add this to the former amount, and we have in all, 22672, which is an exact multiple of *this* 2200, and also of *eight*. The number of revolt and ruin is balanced by that of new life.

In giving this sum, I make no account of the possibility that some of these items may contain repetitions of numbers mentioned elsewhere : for example, that the 10000 first given in Kings may be intended as the total, of which the 7000 and 1000 mentioned afterwards are only parts. This may be so, or may not. Critically, it is a question not easy to decide.

In the same way, some of Jeremiah's numbers *may* include persons previously mentioned in Kings. But there is no proof that it is so ; and on the surface it does not appear to be so. It seems to me most natural, therefore, especially in view of the Scripture *use* in such matters, to add them all up as items of one account.

But, however this may be, it is certainly very striking that the figures should be so given as to bring out the very factors most appropriate to the occasion. And, if it could be shown that some of them are repetitions, and that the real sum total is impossible to be ascertained, the evidence of *design* would be so much the stronger. For it would appear that to produce a certain effect, the numbers had been purposely confused.

A like remark applies to the probability that many were led into captivity who are not enumerated in either of the two accounts. This was probably the case. It is enough for the argument of this work that those who are distinctly and formally enumerated yield significant numbers. How it might be, if all had been mentioned, we have no way to determine.

⁶ xxiv. 14.

⁷ lii. 30.

CHAPTER XXI.

THE RETURN FROM THE BABYLONISH CAPTIVITY.

THE return from the Babylonish captivity abounds with numerals and names : so much so, that except on the theory of a spiritual significance one would feel at a loss to account for their lavish use, in a Book intended for all ages, and divinely inspired. "All Scripture is profitable for instruction." Yet all Scripture teems, to an extent which would be considered superfluous in any other book, with names and dates and statistics of every kind, which the majority of people never think of noticing, and which, if they are merely statistics, have long since lost whatever value they may once have possessed.

But in Ezra and Nehemiah, which we will now proceed to examine, they are manifestly more than statistics. They are types of that great idea which pervades the whole Bible from end to end, the contest between CHRIST and Antichrist, between the principle of revival on the one hand, and that of decay on the other.

The two authorities differ in some of the items of those who returned from captivity : a fact which may be accounted for by supposing that some who came back later than the time of Ezra's census were afterwards counted in that of Nehemiah. In a few cases, however, Nehemiah's number is less than Ezra's. To account for this, we may suppose that the defections which took place, shortly after the return, caused certain names to be stricken from the roll. At all events, the differences are too numerous to ascribe to corruptions of the text ; and Nehemiah's list being evidently a revision of Ezra's, it is but fair to suppose that when he made a difference it was for some sufficient reason, which it was not thought necessary to explain.

In the sum total, however, the two authorities are at one :¹ "the whole congregation together was *forty and two thousand three hundred and three score*," 42360, which may be resolved in two ways. It is either the *forty-two* thousand of an Antichristian era *plus* the twelve times thirty (or eight times thrice fifteen) of continuous renewal and revival ; or, by factors, *eight* times *fifteen* by *three hundred and fifty-three*.

In short, the number is dominical, with an infusion of that idea of Antichristian defection which pervades the entire history of the sacred family.

For the number *forty-two* is not only conspicuous in the sum total, but it is also the number of the separate items given by Ezra : just as there are

¹ Ezra ii. ; Nehem. vii.

forty-two stations in the wilderness, and forty-two links in S. Matthew's genealogy, so in Ezra's census there are forty-two groups, or sums. It happens also that the same numeral comes out in the multitude which for some reason are not included by Ezra in the forty-two groups or families. Those thus included amount only to 29813: subtracting which from the whole sum, 42360, we have for the remainder, 12542. In the whole number, therefore, in the families specially counted, and in the multitude not enumerated except in gross, we have the same expressive hint of an adverse element, of a destined opposition to the LORD and His CHURCH.

More in detail, Ezra gives "the number of *the people*" in *thirty-three* groups, making in all the sum of 24144, a multiple both of *eight* and of *twelve*. The priests are in *four* groups, the number of power, and amount to the sum of 4289, portentous of opposition to the coming Saviour. The Levites, Singers, Porters and Nethinims are 733. If these be added to the Priests, so as to give the entire ministry, we have the number 5022, which is the dominical *eighteen* by the *nine* of judgment by the *thirty-one* of the sacred Name.

The men who could not show their genealogies were 652 (six hundred, and four times *thirteen*) according to Ezra, or, according to Nehemiah, the equally ominous six hundred and forty-two.

Among the separate items of Ezra's list, eight out of the forty-two are multiples of eight, which indicates a predominance of the element of revival. The number of Adonikam (interpreted *Lord of the enemy*) is 666, the only place save one where that numeral occurs, the other text being the account of Solomon's revenue, which was 666 talents. The number of "Mammon," which is truly "lord of the enemy," is the nearest approach made in Scripture to a solution of "the number of the beast."

But besides the great congregation, Ezra gives^a a choice company of "the chief of the fathers" who went up with him from Babylon. This list consists of *twelve* groups of original companions, and *three* of Levites and Nethinims afterwards called in; and all the numbers, with three exceptions, are decimal. The three exceptions, moreover, all terminate in eight. The twelve groups amount to 1496, which is the *seventeen* of God's people multiplied by the dominical *eighty-eight*. The three remaining groups, Levites and Nethinims, are 258, the five times fifty of the Law, with the eight of renewal super-added.

Nehemiah, in like manner gives certain select rolls. "Those that sealed," chap. x., were *twenty-three* priests, *seventeen* Levites, and *forty-four* chiefs: all significant numbers, amounting to 84, which is *seven* times *twelve*, and also twice the *forty-two* which appears so often. And those who consented to repeople Jerusalem, for which they were blessed of all the people,

^a Chapter viii.

were 488 sons of Judah, thrice *thirteen* times *twelve*, a number indicative both of nationality and defection; 928 sons of Benjamin, four times *eight* by *twenty-nine*; 822 priests, 242 chief fathers, 128 mighty men of valor, in all 1194, eight times one hundred and *forty-nine*; 284 Levites, 172 porters, together 456, thrice *eight* by *nineteen*: the whole amounting to 3044, an appropriate number for the sacred city. So again,⁸ "the priests and the Levites that went up with Zerubbabel and Jeshua" were 22 pitests, or counting the two leaders, 24; and eight Levites. And the two companies which went up on the wall to give thanks,⁴ were the one *seventeen*, and the other *eighteen*, in number.

I will conclude with one example which, even if it stood alone, would be absolute proof of at least the occasional use of numbers in a mystical way, —the number of "the men who had taken strange wives."

When I first approached this remarkable passage,⁵ I expected to find the narrative marked in some way by the appropriate *thirteen*. Accordingly I counted the names,⁶ and found them to be precisely one hundred and *thirteen* in number.

Afterwards, in examining the numerical values of various groups of names, I tried this group as arranged in the Hebrew text, beginning with the words "of the sons of Jeshua," verse 18, omitting verse 19 which contains no names, and also leaving out the explanatory phrase, "*the same is Kethi,*" (which is probably a marginal gloss, and at all events, is merely a repetition of the name Kelaiah,) in verse 23. The rest of the passage down to verse 44 contains only names and copulatives, with the titles of the several families; and the whole, thus limited, amounts to the sum of 38194, which is twice *thirteen* times *thirteen* by one hundred and *thirteen*: in other words, it is the number of the names, 113, multiplied by twice thirteen times thirteen. This is emphatic enough. But wishing to test the case thoroughly, I next ascertained the value of the whole passage, beginning with the words "*and the children of the captivity did so*," verse 16, concluding with the summary, verse 44, and omitting nothing except the parenthetical phrase in verse 23.

The entire sum is 54951, thrice *thirteen* times fourteen hundred and nine. The summary contained in the last verse, "All these," &c., is in itself a multiple of thirteen. The same is true of the sections included in 16-21, in 22-33, and in 34-44: besides which about thirty phrases, such as "*and of the sons of Pashur*," verse 22, come under the same description.

Thus, in three ways entirely independent of one another, by counting names, by ascertaining the value of the names without the context, and by reckoning up the whole passage, names, context and all, we find the men who had taken strange wives to be marked with the number of defection.

³ Neh. xii. 1-9.

⁴ Neh. xii. 32-42.

⁵ Ezra x. 16-44.

⁶ Verses 18, 20-43.

But even this does not exhaust the subject. For I find, on closer examination, that if we take the bare names, stripping them even of the copulatives by which some of them are connected, the result is still a multiple of thirteen provided only that we add *Kelita*, who is parenthetically mentioned as identical with Keliiah. The sum of them all taken in this way is 29640,

ten times thirteen by twelve times nineteen.

And yet once more; in the estimate above made of the general value of the passage, I have assumed that the parenthesis about *Kelita* is a gloss from the margin: I have also followed our English Version in assuming the last name in verse 29 to be *and Ramoth*, instead of *Iramoth*, which is the reading preferred in the Hebrew text now before me.⁷ If we follow the opposite opinion in both cases, and take in the phrase "the same is *Kelita*," also substituting *Iramoth* for "and Ramoth," the result is even better than the one which I have given. Only, it will be necessary to start with verse 15, which is marked in our version as the beginning of the paragraph,⁸ and is perhaps a better starting-point than verse 16.

The whole passage, with these alterations, will be 5851, *thirteen* times *nine* by five hundred and three.

From the parallel passage, Nehemiah xiii., I select one example, verse 28: "And one of the sons of Joiada, the son of *Eltashib* the high priest, was sworn-in-law to Sanballat the Horonite: therefore I chased him from me." The value of this in numbers is 2041, or thirteen times one hundred and fifty-seven. The whole narrative abounds with similar exemplifications of the rule. Thus, the verse preceding the one just quoted, "shall we then hearken unto you to do all this great evil . . . &c. . . in marrying strange wives?" yields the expressive numeral 4265, the *forty-two* of Antichrist and the *sixty-five* of corruption. So again, verse 29 is *thirteen* hundred and eighty-two, and verse 30 is thirty-two hundred and *thirty-nine*; and the entire passage, 23-30, omitting only the initial word *gan*, "also," which connects it with similar scenes before, is 27417, thrice thirteen (or *thirty-nine*) by thirty-seven times *nineteen*, numerals appropriate to the leading idea of judgment upon corruption. Thus, the evidence of *design* in the number of men "who took strange wives" is warranted not merely by a three-fold, but by a seven-fold witness. Ezra and Nehemiah seem to vie with one another in the effort to stamp the whole transaction, in an unmistakable way, with the mark of Antichrist and the beast.

⁷ *Biblia Hebraica*. Aug. Hahn; Lips. 1839.

⁸ The story properly begins two chapters back, and is marked throughout by the same numerical features; but I have not examined it all with precision, and therefore prefer to give only that part which I have carefully and repeatedly analyzed.

CHAPTER XXII.

THE BOOK OF JONAH.

Omitting a great number of passages which I have examined, with results analogous to those already given, I will conclude this part of the subject, so far as the Hebrew Scriptures are concerned, with an account of the Book of Jonah.

A key is given to the meaning of this mysterious narrative, when our Lord compares the three days of Jonah in the whale's belly to the three days of the Son of Man in the heart of the earth.

Lord compares the three days of Jonah in the whale's belly to the three days of the Son of Man in the heart of the earth. Jonah, then, is in some things a type of CHRIST: but, like Samson and other types, he foreshadows CHRIST in His body the Church, even more than in His proper Person: in other words, he represents not merely that Holy One, separate from sinners, who is seen in the four Gospels, but that imperfect manifestation of Divine power and goodness, first in the Jewish Church and then in the Christian, which makes up the religious history of the world.

1. Jonah is at first the type of Judaism declining the great task of preaching the Gospel to the Gentiles. Being commanded to preach to Nineveh "that great city," he flees in a ship to Tarshish from the presence of the LORD: he allies himself with the world, and buries himself in worldly commerce, as the Jews have ever done, evading thereby his heavenly calling.

But the great storm arises, the crisis comes, and Jonah with his own consent, but by the hands of the Gentiles, must be thrown into the sea: here we have the perfect Jew, the flower of Judaism, the Son of Mary, delivered by His own free consent and by His own flesh and blood, into the hands of the Gentiles, by whom he is consigned to the pit of death.

2. Yet in the pit he lifts up his voice, and cries out of the deep. He is therefore delivered, for God would not leave His soul in hell, nor suffer His Holy One to see corruption.

3. To Him thus delivered, and raised from the dead, the command comes again with power, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

So He preaches to Nineveh, through the Apostles, that is through Judaism convicted, and Nineveh repents: the Gentile world receives the grace of remission of sins.

But Judaism revolting against this mercy retires from the scene in sullen indignation. God, however, will not cast away His people whom He foreknew, through whom he had so often shown His severity and His goodness.

The rebellious prophet is sheltered from the vehement east wind, and though he fainted and wished in himself to die, yet death was far from him, and he survived till at length the LORD returned in mercy, and justified Himself by an appeal which could no longer be resisted or gainsaid.

In short, Jonah presents Judaism in its height and in its depth: in the deep of its awful sin, in the height of its perfect fruit, in its disobedience, in its obedience, and in the great mercy which covers both, that marvellous dispensation is portrayed with the utmost accuracy and minuteness of prophetic delineation. His name, accordingly, is numerically 71, which may be rendered *seventy* and *one*, the sabbath accomplished, the captivity at an end, the perfect rest provided for the people of God.

This same 71 appears as a factor of the Title upon the Cross, both in Hebrew and in Latin: it is also a factor of the "six water-pots of stone" which represent the six ages, in the miracle at Cana.

The full name Jonah, Son of Amittai, is 574, which is twice seven times *forty-one*, namely, probation ended. Either name implies the "consummation determined," the full round circle of the spiritual history of man.

"Nineveh that great city," which represents the world as converted, regenerated, and saved from impending doom, is 459, or thrice 153, the number of the "great fishes."

The "fish" which swallowed Jonah is 7, the number of rest: the "great fish" is 50, the number of jubilee or deliverance.¹ As if to indicate the application of the type made by our LORD, the introduction of the "great fish" brings in the number of the holy name JESUS: "Now the LORD had prepared a great fish to swallow up Jonah, and Jonah was"—amounts precisely to 888.

The deliverance of the ship and the calming of the sea,² amount to Daniel's well known number of benediction—"blessed is he that cometh to the 1335 days." "So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging," is precisely the same number 1335. We shall meet the same number again in the "acceptable year."

Taking up the narrative in its larger features,³ the first chapter according to the Hebrew, or in our version the first 16 verses of the first chapter, give the full account of Jonah's transgression, flight, and atonement: the value of the whole passage is 51922, thrice seventeen thousand of God's

¹ *The whale* (Genitive, in S. Matt. xii. 40) is 1763, the seventeen of God's people by 8 times 13 of life and atonement. *Hades*, Hell, is 2173, thrice the 71 of Jonah. *The hearth*, 444, of *the earth* 719, are also significant: the 444 especially we shall find associated with the prison of departed spirits. The *psalm* spoken of by S. Peter is 959, seven times 137.

² Jonah i. 15.

³ The only "various readings," in this Book, affect merely the vowel points which have no numerical value. As I have gone over the whole several times, at long intervals, I feel perfectly confident of the accuracy of the numbers—at least if they go safely through the press.

people, plus 922 of the Incarnation. By factors it is 13 times 3994, which last again is thrice 1300, and twice 47. The thirteens of course are appropriate either to the transgression or to the atonement, or to both.

The next section, Jonah in the whale's belly, from i. 17, through ii. 9⁴ comes to 26637, seven times 381: the seven of rest being proper to Hades which is here typified.

Taking in with this last the resurrection of Jonah, his preaching to the Ninevites and the repentance of these latter, through iii. 9, we have for the whole 51023, thirteen by 3931, numerals of atonement and redemption: if we take in the whole of the third chapter, which makes the sense more complete, the result is a multiple of eight as will be seen further on.

The last section,⁵ gives Jonah's complaint and God's answer, and amounts to 46664, thirteen times twenty-three of transgression and atonement by eight times seventeen of God's people regenerated. It is very remarkable that this same 46664 is also the precise value of the important section⁶ describing Nineveh's repentance and Jonah's anger. The two sections are antithetic. God shows mercy to Nineveh and Jonah is angry: Jonah is angry and God vindicates His mercy to Nineveh. Both amount to the same expressive numeral.

On the whole, the number thirteen is decidedly the dominant factor: which may be seen further from the fact that out of 48 verses which compose the book, six are multiples of thirteen.

If we omit the third chapter, namely the conversion of Nineveh, the whole book is a multiple of 13, being 121706, thirteen by thirty-one by 302, which last is the number of *the Church* in the nominative case.

What is more remarkable, the Hebrew Bibles have a sort of mark or title for the book of Jonah, in which its typical character is admirably intimated. It is designated *Haphkara yom kephkur*, the Lesson for the Day of Atonement, a title which is so much in keeping with our LORD's application of the story and with its general import, that we can hardly help attributing it to Divine authority. Now, if we add the value of this title, 1056, to that of the whole narrative, 149341, the result is 150397, or thirteen by twenty-three by 93, numbers of atonement, transgression, redemption.

There are numberless minor symmetries like those already pointed out, but I pass them by for want of space to treat them properly.

I may notice, however, that in our LORD's allusion to Jonah, the numbers harmonize beautifully with those which are drawn from the Hebrew narrative.

Thus, in S. Matthew,⁷ Jonah is 861, a multiple of that same 41 which we find in his Hebrew name: while *the sign of Jonas the prophet* is 3912, thrice

⁴ In the Hebrew, it is the first ten verses of the second chapter.

⁵ In. 2-11.

⁶ In. 5-iv. 5.

⁷ In. 39.

30*

eight by 163. The other factor of Jonah's name, namely 71, is found in the phrase *in the whale's belly*, 2272, eight by four by seventy-one.

But the passage deserves a more thorough examination: we will take it up therefore in order, word for word.

"And He answered and said unto them," 1715, "A wicked and adulterous generation," 1365—thirteen of transgression, sixty-five of corruption,—"Seeketh a sign," 808—the number of that emphatic *Ego* which the Divine Speaker alone had a right to use. The whole is 3888, which itself is a sufficient "sign," being three thousand of perfection and 888 of the holy name Jesus.

"And a sign shall not be given unto it," 2200,—a number of the Incarnation,—"Save the sign of the prophet Jonas," 3975: the whole being 6175, thirteen by five by five times nineteen, symbols of the covenant with humanity through the Atonement. Thus the eight and thirteen, so appropriate in Jonah's story, are equally prominent and appropriate in our Lord's allusion to it.

"For as was Jonah," 2408, "in the whale's belly," 2272: the whole being 4680, four of Catholicity and 680, the number of the Son, *the Ship* and other appropriate phrases, its factors being the seventeen of God's people by forty of probation. Not the Son only, but *the Ship* of the Apostles, the whole Church, goes into that place of departed spirits signified by the whale's belly. In its factors it is still more expressive, being eight times 585, which last is thirteen of Atonement by forty-five of Adam, the number of the scape-goat, fiery serpent, and many other symbols of redemption.

"Three days and three nights," 2586, five times five hundred, and 86 of the name *Eloham*.

"So shall be," 2286, "the Son of Man," 3030, "in the heart of the earth," 1218, "three days and three nights," 2586: the whole being 9120, eight by fifteen by four times nineteen, the first and second resurrection of Catholic humanity.

The result is equally striking, if we omit this title, and divide the Book into four principal sections according to the four leading ideas.

The first section, chapter I., treating of sin and atonement, is, as already seen, a multiple of thirteen.

The second, ii. 1-10, treats of Jonah in the whale's belly, a type of the Rest in Hades, and is appropriately a multiple of seven: it is 26887, seven times 3841.

The third, ii. 11—iii. 1-5, gives the Resurrection with the repentance of Nineveh, and is a multiple of eight: it is 12864, eight times eight by 201.

The fourth, including all the rest of the Book, describes a strange mixture of repentance and transgression, which is expressed by a multiple of thirteen: it is 57668, thirteen times 4436.

The numbers thirteen, seven and eight come in as factors just where they are most appropriate.

CHAPTER XXIII.

SYMMETRICAL NUMBERS.

THAT S. Peter's pointed mention of the "few, that is eight souls" saved in the Ark by water is intended to emphasize the number, no one can deny who considers the proprieties of language: and if there could be any doubt on the subject, the subsequent allusion to Noah as "the eighth person" by the same Apostle ought to be enough to set the question at rest. S. John's declaration that the second appearance of the risen Lord to His disciples was "eight days" after the first, is not quite so emphatic: yet it establishes the fact that the first two communions with the Lord took place on the first two *Lord's days* of the Christian era, consecrating Easter and its Octave forever. Hence the first day of the week, corresponding to the eighth day of creation, was religiously observed as the day for "the breaking of bread:" a custom which for many centuries the Church never departed from, the only innovation, if such it could be called, being that of daily as well as weekly communion.

And here I may observe that symbolically, as well as for graver reasons, *monthly communion* is little in harmony with the analogy of Scripture. The moon, a changeful planet, is an appropriate measure for Mohammedan sacred seasons; and by an unerring instinct, the followers of the false prophet adopted the crescent as the emblem of their religion, and even measure their year by the changes of the moon. By an instinct still more profound, the Scriptures make the moon the measure of Antichrist seasons. The forty-two months, and the twelve hundred and sixty days, and the five months of the "locusts," have all a like allusion to the orb which rules the night. Christians are children of the day, and walk in the day, and pray for their daily bread: the glorious orb of day is the symbol of their religion and the measure of their sacred seasons.

Another instance of unconscious adherence to symbolical propriety is the fact that Mohammedans observe the *sixth* day of the week, instead of the seventh or eighth.

The Revelation of S. John was "on the Lord's day," and the subject of it in general is *the Christian era*. Hence the propriety of the seven Churches, the seven spirits, seven candlesticks, seven stars, seven angels;

also of the seven seals, seven trumpets, seven thunders, seven vials; and, as Antichrist also is a spiritual power, there is an equal propriety in the seven heads and seven crowns of the great red dragon. The seventh day of the seige of the spiritual Jericho is eminently a day of sevens: on other days the city may be compassed, but on that day it is compassed seven times.

Other numbers of S. John are the forty-two, twelve hundred and sixty, and six hundred and sixty-six, of Antichrist and the beast; and the "thousand and six hundred" furlongs of the wine-press of the wrath of God. This last is a multiple of eight: but its meaning, most probably, is determined by the "thousand" of the Christian era, and the "six hundred" of preparation—the wine-press in fact covering the entire space of human history and probation.

As the great seer approaches the Celestial City, the numbers four, twelve, eight, and the like, come into increasing prominence as factors. Of these, the number twelve is the most obvious. The twelve thousand of each tribe, the one hundred and forty-four thousand virgins, the twelve gates, twelve angels, twelve foundations, the twelve thousand furlongs of length, breadth and height, the hundred and forty-four cubits of the walls, the twelve precious stones, twelve gates, twelve pearls, the tree with its twelve manner of fruits: to read all this, without attaching a spiritual idea to the numerals, seems well nigh impossible; and to conceive that S. John dwelt so on these numbers without some spiritual aim is more difficult still.

With one or two less obvious facts connected with this "heavenly city," I will conclude this part of the work.

The city is a cube: "the length and the breadth and the height of it are equal." A careful examination of the dimensions of the Ark, the Tabernacle, Solomon's Temple, and that of Ezekiel's vision, will show that in all these structures there was a gradual approximation to the cube, but that the full attainment of it was reserved for the new Jerusalem.

In the Ark, there was "a window" finished "in a cubit above;" which has been generally understood to mean a sort of *Shichmah*, rather than a window. If this be a true interpretation, the phrase *finished in a cubit above* means probably a solid cubit: an ark or chest, one cubit in breadth, length and height. The dimensions of the holiest place of the Tabernacle are not given explicitly: but from what is given, they would seem to have been a cube, 10 by 10 by 10. In Solomon's Temple, however, there is the utmost precision, and the holy of holies was the significant cube, 20 by 20 by 20, or eight thousand solid cubits. In the Temple of the restoration,¹ Ezra vi. 3, the cube seems to have extended to the body of the building:

¹ Some critics consider these numbers a mistake, because they differ from those of Solomon's Temple, and boldly substitute other numbers. On equally good grounds they might reject everything in Scripture that differs from their own preconceptions.

for "the height thereof" was to be "three-score cubits, and the breadth thereof three-score cubits," which, if the length continued the same as in Solomon's Temple, would make a cube of 216,000, eight thousand by three to the third power.

But all these measures attain their perfection in the city, which is "twelve thousand furlongs" in length, breadth and height: a cube of 1728 thousand million furlongs, which being reduced to its factors gives us first, *four* times the *thirty-one* of Deity, or 124, the number of the name *Eden*; secondly, *five* to the *sixth* power, the law completely established over all the work of the six days; thirdly, *eight* times *eight* times *eight*, the concentrated symbol of life; fourthly, *twelve* times *twelve* times *twelve*, the concentrated symbol of order. The whole therefore may be interpreted, Eden, restored in a divine commonwealth, with the law perfectly fulfilled, and with an all-pervading presence of life and order.

Moreover, "the wall thereof" is "an hundred and forty-four cubits," which, according to the analogy of the description, seems to measure both the height and breadth of the wall: in which case, the whole wall would consist of solid masses, each the cube of 144, encompassing the city round about. If this be so, each solid section of the wall presents the magnificent factors *eight* times *eight* times *eight* by *eighteen* times *eight* times *eighteen*, a most emphatic symbol of the truth that the LORD Himself is the wall of defence round about His people. Thus the dominical number, the cube of life ever renewed, comes to its culmination precisely where one would look for it in its grandest form, in the description of the heavenly city: which city is *Jerusalem*,² 864, *eight* hundred, and *eight* times *eight*; and the walls thereof are *eight* times *eight* times *eight* by *eighteen* times *eighteen* times *eighteen*; and its dimensions are the numbers of Eden, of the Law, and of Empire, multiplied by *eight* times *eight* times *eight*; and the City hath no need of the sun to light it, for the Lamb is the light thereof, and His name is JESUS, *eight* hundred and *eighty* and *eight*.

² Thus is according to its spelling in the New Testament: the classic spelling, *Hierosolyma*, yields nothing significant.

CHAPTER XXIV.

THE CREEDS.

THE norm of the Eastern Symbols is found in the Creed of S. Cyril, or that of Jerusalem, the shortest and most ancient of all that have come down to us.

In its numerical value it corresponds remarkably with the brief confession of Tertullian.¹ Thus, if we divide it into two principal sections, the first relating to the FATHER, the first article of the Creed, and the second relating to the SON and HOLY GHOST with the rest that follows, we have in the first section—

"I believe in one GOD the FATHER Almighty," 3780, three thousand, and sixty times *thirteen*; "Maker of heaven and earth," 1359, *thirteen* by *thirteen* by eleven: "and of all things visible and invisible Maker," 4786, twice *twenty-three* hundred and *forty-three*; the whole being 10425, five times fifteen by 139 (one hundred, and thrice thirteen).

This section, therefore, though not a multiple of thirteen, is strongly marked by it in other ways. It may be observed that the first clause, 3780, is *seven* by *ten* by *three* to the *third power*, a most expressive symbol of the "one GOD Almighty."

The second section, including the rest of the Creed, is 44369, *thirteen* by 3413, that is, twice the *seventeen* hundred of GOD's people, *plus* *thirteen*.

In this almost every clause has the mark of 13 or 31. "And in JESUS CHRIST . . . before all worlds," 12779, thirteen by 983: "very GOD," 362, three hundred, and twice *thirty-one*: "by whom, all things were made," 1655, five times 331: "incarnate and made man," 3172, *thirteen* by 244: "crucified and buried," 3354, *thirteen* by *six* by *forty-three*; "and rose . . . and ascended . . ." 6188, *thirteen* by four by *seven* times *seventeen*: "and in one HOLY SPIRIT the PARACLETE," 2041, thirteen by 157: "and in one . . . Church, . . . Resurrection . . . Life everlasting," 4511, *thirteen* by 347.

These may serve as samples of the persistency of the proper numerals in this early Creed: any one that will take the pains to study it in detail will be richly rewarded for his labor.

Of the Nicene-Constantinopolitan Creed I will speak as briefly as possible, giving merely a sample of its peculiarities. I must warn the reader,

¹ See page 714 *post*.

however, that it is even richer and more expressive in its numerals than the Confessions already given, though from one or two difficulties in the Text the final result in numbers is somewhat uncertain. I follow the Text of the *Constita. ed. Briti*, given in the Appendix of Pearson on the Creed.

First, the entire Creed is 102433, the 33 of perfection and sanctity, with the *twice eight* times *eight* hundred of the Dominical Name. This result, though very striking, seems to be imperfect, as lacking that mark of Atonement which the analogy of other sacred forms would lead us to expect.

But if we add the value of two additions made by the Western Church, *sal. tuu*, *Filique*, 911, and *God of God*, 613, the sum is 103987, *thirteen* by

seven thousand *nine* hundred and *ninety* and *nine*.

It is remarkable that the section of the Creed to which the last insertion belongs, viz., the article on the SON before the Incarnation, brings out the 333 of essential perfection whether we insert the words *God of God*, or not. Without them, it is 23333, a most expressive number: with them, it is 23976, *eight* by *three* times 333, a numeral still more significant and appropriate.

If we omit from the Creed, in its first form, the phrase of *one substance* with the *Father*, so as to favor the Arian doctrine, we lose thereby both the *eight* and *thirteen*, the sum being 99862, which resolves into the grand numeral *twice* 49931, namely 31 the LORD, 499 of Sabaoth, or, by further analysis, twice *seven* times *seven* by one thousand and *nineteen*. All these are numbers of spirit, dignity and power, but they breathe nothing of atonement and new life.

In its minor sections, there are in this Creed the same brilliant combinations of numbers, with the same persistency in the mark of the Atonement, which we have pointed out in the other symbols.

The significance of the thirteen as a factor of the Creed in its Western Form, is much increased by the persistency with which it cleaves to it under certain variations.

Thus in the old form, the words of belief and confession are all in the plural number: *We believe—we acknowledge—we look for*. Change these into the singular, so as to read, *I believe—I acknowledge—and I look for*: the result is 104793, thrice *thirteen* by 2687, which last again is twice *thirteen* 2 hundred, and 87.

If, in addition to these changes, we insert the phrase *and I believe* before the article on the Church, in accordance with our Western Version, the result is 106619, which is four times forty-one hundred by *thirteen*, plus *nineteen*.

² The introduction of the *thirteen* by the Western variations, unauthorized as they are, as contrasted with the splendid dominical numbers given *only* by the Catholic Creed in its entirety and its purity, is capable of the *opposite* of the construction here given by the Author.—EDRCS.]

Among the special multiples of thirteen, we may notice the phrase *Maker of heaven and earth*, 1859; the Article on the SON, through the phrase *Of one substance with the Father*, 22321, *thirteen* by *seventeen* hundred and *seventeen*; the Incarnation, *Who for us men . . . sat down at the right hand of the Father*, 32890, *thirteen* times 2530; several short phrases included in the above, as, *Came down from heaven* 3432, *thirteen* by *eight* by *thirty-three*; and was incarnate by the Holy Ghost, 3172; and suffered . . . according to the Scriptures, 5473; and others of a like character.

The word *Resurrection*, in the Creed, is 813, the number of the first creation of light: *Life* is 865, eight hundred, and five times thirteen.

The Article, *And was incarnate . . . and was made man*, is the grand dominical 6464, eight times eight hundred and eight.

There are two forms of the Western or Latin Creed: the one well known among us as the Apostles' Creed, the other briefer and more ancient handed down to us by Tertullian as "*the one and only Rule of Faith, irrepealable and unalterable.*"

I will give each, with the precise sum of each phrase and section: the reader bearing in mind, of course, that only those letters are counted which have a numerical value.

First, The Apostles' Creed: Credo in Deum, 2106, *thirteen* by *six* by *three* to the *third power*: Patrem omnipotentem, 3001, the *three* and *one* of unity in Trinity: Creatorem cœli et terræ, 1251, the *twelve* of order and *thirteen* *seventeen* of God's people—the people of God gathered into one in the Church being the ripe fruit of Creation.

The whole of this section is 2106, a striking multiple of 13, *plus* 4252, which is *forty-two* (a synonym of thirteen) and *fifty-two*, four times *thirteen*. So far, then, the blood-mark of atonement is distinctly visible throughout: the scarlet thread decidedly predominates.

Second section: Et in Jesum Christum 2113, the *thirteen* again: Filium eius unicum Dominum nostrum, 5685, *seven* times *eight* hundred, and five times *seventeen*: the whole being 7798, the *seventy-seven* hundred and twice *seventeen* of a king and kingdom not of this world.

Third section: Qui conceptus est de Spiritu Sancto, 818, a beautiful dominical: natus ex Maria Virgine, 1023, *thirty-three* by *thirty-one*, the number of Deity and that of essential holiness, or of the sojourn of David in Jerusalem and of our Lord on earth, being thus attached to His birth of the Virgin. The whole is 1841, the dominical *eighteen*, and the *forty-one* of the wilderness passed through and Canaan entered. But, to proceed:

Passus sub Pontio Pilato, 62, the *two* of the Incarnation by the *thirty-one* of Deity. How appropriate that this should appear in connection with His suffering: that at the moment of His humiliation we should be forced to

cry with the Centurion, "Surely, this was none other than the SON of GOD!" Crucifixus, 222, a symbol of the Incarnation: Mortuus, 1010, the *ten* hundred and *ten* of the Law fulfilled in His death: et Sepultus, 60, the *six* of finality, "It is finished:" Descendit ad inferos, 1602, twice *nine* by eighty-*nine*—numbers of judgment, though it might better be rendered, perhaps, as the sixteen of Deity and the two of the Incarnation.

The whole section is marked appropriately with the sign of the Atonement, being 4797, *thirteen* by 379.

Fourth section: Tertia die resurrexit a mortuis, 1524, *fifteen* hundred, and *thrice eight*, numbers of the first and second resurrection.

Ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis, 1251, the same as "Creator of heaven and earth," and 4014, a number of spiritual dominion, the whole being 5265, four times *thirteen* hundred, and five times *thirteen*. The mark of atonement follows the High-priest to His place of intercession at the right hand of God. By factors, it is *five* times *thirteen* by *nine* times *nine*, Law and Judgment as well as Atonement.

Inde venturus est iudicare vivos et mortuos, 2139, *thrice seven* hundred and *thirteen*: even in Judgment the scarlet thread is visible, for "they shall look on Him whom they pierced."

The sum of these three sections, viz., the entire paragraph relating to the SON, proves to be a tremendous number of Humanity and of Judgment, a numeral worthy of the solemn close, HE SHALL COME TO JUDGE THE QUICK AND THE DEAD. It is 19999, the *nineteen* of Eve the first sinner, "who brought death into the world and all our woe," and the *nine* hundred and *ninety* and *nine* of that Judgment which follows the *eight* hundred and *eighty* and *eight* of the resurrection, as this again follows the *seven* hundred and *seventy* and *seven* of the Christian era, or the *six* hundred and *sixty* and *six* of mundane perfection. The second Person of the Trinity thus comes before us as Judge, and at the same time with the concentrated number of Humanity. The Father "hath given Him authority to execute judgment

also, because He is the Son of Man."

Fifth section: Credo in Spiritum Sanctum, 2713, *three* to the *third power* of the Trinity, and *thirteen* of Atonement—this being the "all truth" into which the SPIRIT is sent to guide us.

Sanctam Ecclesiam Catholicam Sanctorum Communione, 7813, the crimson mark again, six times *thirteen* hundred, and *thirteen*.

Remissionem peccatorum, 2002, *twice thirteen* by *seventy-seven* (for remission) and 1205, in all, 3207, *eight* times the *forty* of probation and provocation, plus the *seven* of rest.

These words bring us to the end of the Offering once made for sin, the remission of sins being the object for which CHRIST died, and sent the SPIRIT, and established the Church and Apostolic Ministry.

Accordingly we add up the whole of the second Article of the Creed

No. I.

Adam, Noah, Abraham

A. M.

Adam	Sett	13, 10 - 65	130,	105, 800, 926,	687, 622, 235, 325, 395, 460
Enos	Enos	5, 47	285, 105,	1000, 90	130, 1290, 1656, 930, 1422,
Cain	Cain	19, 5 - 65	90, 325,	70,	
Michael	Michael	5	395, 70,	1260, 65,	
Jesus	Jesus	5, 23,	460, 65,	460	
Enoch	Enoch	622,	622,	434, 65, 365, 800,	
Methuselah	Methuselah	687, 65,	687,	300,	
Lamech	Lamech	2, 31, 10, 6	930, 800,	1335	
Adam	Adam	2, 31, 10, 6	930, 800,	1335	
Enoch	Enoch	7, 3, 47,	365, 800,	153, 800,	
Sett	Sett	6, 8, 3,	1042,	777,	
Noah	Noah	6, 8, 3,	926, 14, 434,	500, 480, 600,	
Enos	Enos	6, 5, 10,	1140		
Cain	Cain	5, 247,	1235	1656,	
Methuselah	Methuselah	6, 3, 5, 10	1290,	2300, 365,	
Jesus	Jesus	6, 800, 1422,	1422	666, 365, 1422,	
Enoch	Enoch	155, 685, 9,	1536	1656, 120,	
Lamech	Lamech	500, 450, 438,	1658	338, 426, 2100, 450, 490, 480, 65, 600,	
Adam	Adam	50, 395, 1335, 390, 490, 400, 622,	1693	365, 460, 360,	
Enos	Enos	65, 30,	1723		
Sett	Sett	1757	1656, 430, 30,		
Noah	Noah	1787	2300, 430, 1422,		
Enoch	Enoch	1819	2300, 430, 30, 107		
Methuselah	Methuselah	1849	338, 2300, 400, 1042, 395,		
Jesus	Jesus	1878	1656, 30, 1290, 490, 70, 926,		
Enoch	Enoch	1948	1656, 1260, 1335, 235, 60, 107		
Methuselah	Methuselah	70,			
Sett	Sett	1996	130, 1290, 100, 12,		
Noah	Noah	1997	111,		
Enoch	Enoch	2006	20, 90, 120, 100, 1422, 888,		
Adam	Adam	2008	175, 30, 1260, 1000, 490, 600, 100,		
Enos	Enos	2026	1260, 70, 100, 1042,		
Sett	Sett	2049	1935, 490,		

PHOTO-LITHOGRAPH BY ROCKWOOD & Y

+ Tenak bin: Call of dream

2093 90, 1260, 1290, 1335, 65, 33, 222

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2638	1260, 1290, 1335, 390, 430, 480, 930	1422, 888, 325, 66, 555	First Servants
2646	1260, 1335, 600, 40, 888, 500	622, 1260, 1335	First Servants, Officers
2686	600, 666, 460	147, 40, 390	Second Servants
2704	1290, 490, 100, 930, 235	66, 120, 460	Second Servants, Church members
2784	1290, 1335, 600, 930, 699	777, 888, 60, 20	Third Servants
2804	1290, 600, 390, 40, 153, 365	800, 90, 307	Fourth Servants, Bank
2844	365, 699, 50, 338, 325	295, 687, 555, 307	Fourth Servants
2851	1335, 40, 395, 66, 360	300, 687, 555, 307	Fifth Servants, Coston
2891	1260, 699, 395, 66, 147	307	Fifth Servants, N. W. W. W.
2894	1260, 490, 622, 333	300	Sixth Servants, Tolo
2917	40, 930, 1042, 235, 487	450, 111	Seventh Servants, Jan
2939	2300, 622, 444, 307	300, 622, 444, 307	Eighth Servants
2957	6, 235, 395, 11	450, 555, 307	Ninth Servants, Goston
2963	1000, 600, 390, 105, 65, 235	450, 555, 307	Tenth Servants, Goston
2968	1290, 666, 600, 40, 930	180, 300, 460, 622, 60, 20, 70	Eleventh Servants
2970	1290, 600, 430, 105, 235	222	Twelfth Servants, Goston
2980	1000, 426, 699, 888, 555	360	Thirteenth Servants, Goston
2988	600, 120, 40, 365, 130	555, 307	Fourteenth Servants, Goston
3008	600, 490, 100, 60, 20, 30	555, 307	Fifteenth Servants, Goston
3028	490, 400, 120, 40, 90, 926	338, 1042, 500, 325, 180	Sixteenth Servants, Goston
3068	50, 430, 100, 40, 130, 926	325, 460, 33, 444	Seventeenth Servants, Goston
3075	1000, 800, 90, 888, 338	325, 460, 33, 444	Eighteenth Servants, Goston
3107	430, 120, 800, 1042	1000	Nineteenth Servants, Goston
3108	480, 430, 390, 100, 40, 90	1042, 500, 395, 460, 60, 444	Twentieth Servants, Goston
3111	120, 40, 450, 20, 555, 100	175	Twenty-first Servants, Goston
3118	50, 1335, 1000, 490, 400, 365, 90	235, 450, 30, 33, 222	Twenty-second Servants, Goston
3131	20, 400, 100, 365, 430, 235, 495	1422	Twenty-third Servants, Goston
3146	666, 390, 100, 1042, 687, 60	644, 44, 360	Twenty-fourth Servants, Goston
3148	50, 1000, 390, 120, 800, 926, 679	1042, 235, 295, 460, 60, 444	Twenty-fifth Servants, Goston
3151	1000, 365, 800, 777, 1042	235, 444, 555	Twenty-sixth Servants, Goston
3152	1000, 400, 40, 800, 1042, 30	333, 438	Twenty-seventh Servants, Goston
3153	666, 400, 390, 365, 130, 1042	687, 400, 147	Twenty-eighth Servants, Goston
3165	430, 40, 365, 130, 500, 235	66, 333, 175	Twenty-ninth Servants, Goston
3168	400, 100, 40, 365, 926, 360	525, 395, 622, 30, 147	Thirtieth Servants, Goston
3169	1290, 78, 365, 930, 699	235	Thirty-first Servants, Goston
3170	1335, 490, 400, 70, 365, 130	235, 490, 307, 444	Thirty-second Servants, Goston
3182	490, 777, 888, 338, 1000	3174	Thirty-third Servants, Goston

Asa's 15th year - Return of David (2 Chron. x)

Barak

Abimelech

Asa

Abimelech

War between Rehobam and Shishak (2 Chron. xii, 15)

Shishak's Invasion

Rehobam's Strength (2 Chron. xi, 12)

Rehobam and A. S. S. S.

Jerusalem's Flight

Kings House

Temple dedicated

Temple begun

Solomon

David's father, Achish, Philistia

David in Jerusalem

David in Hebron

Saul: Day of Wrath

David's Guesse, Goston, Dec: Ark Taken

Six Servants

Eleventh Guesse, Goston

Tenth Guesse, Goston

Eleventh Guesse

Ninth Guesse, Goston

Eighth Guesse, Goston

Seventh Servants

Sixth Guesse, Jan

Sixth Guesse, Tolo

Athelred, N. W. W. W.

Fifth Guesse, Goston

Fourth Servants

Fourth Guesse, Bank

Third Servants

Second Servants, Church members

Second Servants

First Guesse, Officers

First Servants

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Kanabek

Trucks 8th year: he seeks the

12th year: Beginning of
13th year: Beginning of

March 18th, Great Britain

Shorekumy, 3rd Year: Bob

Shorokum, H¹⁸, 1906

Showering 4-5 ft, 1st of 2

Chlorophyll $2\frac{1}{2}$: 6/100

Advancement of Man

[illegible]

What address is given?

... against Babylon, ...

in the year the power of Babylon

At the same time, the Commission is aware of the need to ensure that the information provided is accurate and reliable. To this end, the Commission has established a system of internal controls and procedures to ensure the integrity of the information provided.

1. 4 "with you"

South West

Sumner, Howard, your
positive year ahead to us

with them at Lido Park, Pa. during the summer, in the 10th year.

The "The Little Book of Love"

University of Michigan

Meeting the City and Town

seems things in the 12 year of

Heart (apices taken by Mr

Refused to sign the

Conrad's Rest

of the 1st of Nov. 1891

Black Canyon 3 mi. N. of Vernal

Adams = yr: the second

No. VI. *Deborah Letter Days*

A.M. B.V.E.

3594	530	360, 13, 6, 555, 1260, 400, 480, 120, 40, 600, 666,	End of Cycle
3595	529	333, III, 53, 40, 60, 6, 16, 400, 65, 444, 60, 430, 590, 65,	The "Abraham" came to work of the Temple to care: Era IV.
3604	520	395, 68, 66, III, 14, 800, 365, 1656, 50, 70, 490, 390, 30,	The Temple resumed, 2 nd yr of David
3605	519	1422, 365, 70, 400, 666, 222,	Opposition renewed, and a new dream
3608	516	428, 180, 142, 222, 13, 14, 500, 325, 460, 20, 400, 490, 1000, 600,	offered from the King David: Era V, VI,
3633	491	11, 333, 365, 90, 130, 105, 65, 70, 1335, 365,	The Quick Green was: Battle of Marathon, 90, 130, 105, 65, 70, 1335, 365,
3634	490	295, 30, 235, 930, 40, 480, 666, 46,	David's purpose to visit Queen in person.
3660	464	307, 622, 175, 360, 6, 7, 90, 130, 6, 7, 90, 130, 6, 7, 90, 130,	Abraham, the Abraham of Era
3665	459	460, 60, 11, 147, 180, 438, 325, 130, 365, 70, 500,	Erast Commission: Beginning of the
3666	458	460, 60, 11, 147, 180, 438, 325, 130, 365, 70, 500,	Second Wakes of David
3666	458	460, 60, 11, 147, 180, 438, 325, 130, 365, 70, 500,	Other queen: Erast's Return etc.
3672	452	888, III, 153, 120, 480, 490, 6, 7, 90, 130, 6, 7, 90, 130,	Harmon's Plot: the Belshazzar of the
3678	446	438, 175, 180, 147, 325, 395, 6, 12, 90, 130, 6, 7, 90, 130,	Erast's Commission
3679	445	147, 153, 7, 11, 699, 153, 7, 11, 699, 153, 7, 11,	Rehearsal & Reports Generation: 7x2 of Era
3690	434	450, 30, 444, 47, 307, 622, 338, 153, 6, 12, 90, 130, 6, 12, 90, 130,	Return of Michael, Abraham 32
3706	418	355, 460, 40, 120, 480, 500, 180, 115, 307, 438,	Notice: Separation of the Father, Mother of God's Abode, and the
3714	410	180, 153, 8, 444, 120, 930, 7x1, 6, 120, 930,	Rein state in the back of the East
			Symbol of the Canon: End of 7 weeks of David

M.M. B.V.3.

[illegible]

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143	3981	105,	Green High Priest, Green Antelope
130	3994	100, 130, 66, 175,	John Hyacinth, the E. Antelope and Antelope, the E. Antelope, the E. Antelope Antelope, the E. Antelope, the E. Antelope Antelope, the E. Antelope, the E. Antelope
95	4029	65, 70, 120, 430, 153, 90,	Alexander's Antelope: the E. Antelope in Antelope, the E. Antelope, the E. Antelope
64	4060	60, 70, 88,	Antelope, the E. Antelope, the E. Antelope Antelope, the E. Antelope, the E. Antelope
54	4070	50, 60, 99,	Croesus's Antelope, the E. Antelope Antelope, the E. Antelope, the E. Antelope
50	4074	50, 120, 480, 90, 20, 44,	Civil War: Caesar's Antelope, the E. Antelope Antelope, the E. Antelope, the E. Antelope
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No. IX. Last Day of Jerusalem

A.M. D.V.E.

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Jesus in the Temple

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John the Baptist 7 x 69

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First Year of John the Baptist

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John the Baptist 7 x 69

4151 27 13, 105, 11, 44

The Baptism and Resurrection

4152 28 12, 40, 30

Resurrection of Jesus

4154 30 8, 40, 105, 33

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4155 31 14, 7, 40, 33

The Apostles go forth

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S. Paul at Antioch

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S. Paul at Caesarea

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Expulsion from Jerusalem

4187 63 490, 7, 6, 70

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4188 64 6, 70

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4194 70 65, 66, 44

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Incarnation of the Spirit, and Jewish Mission

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